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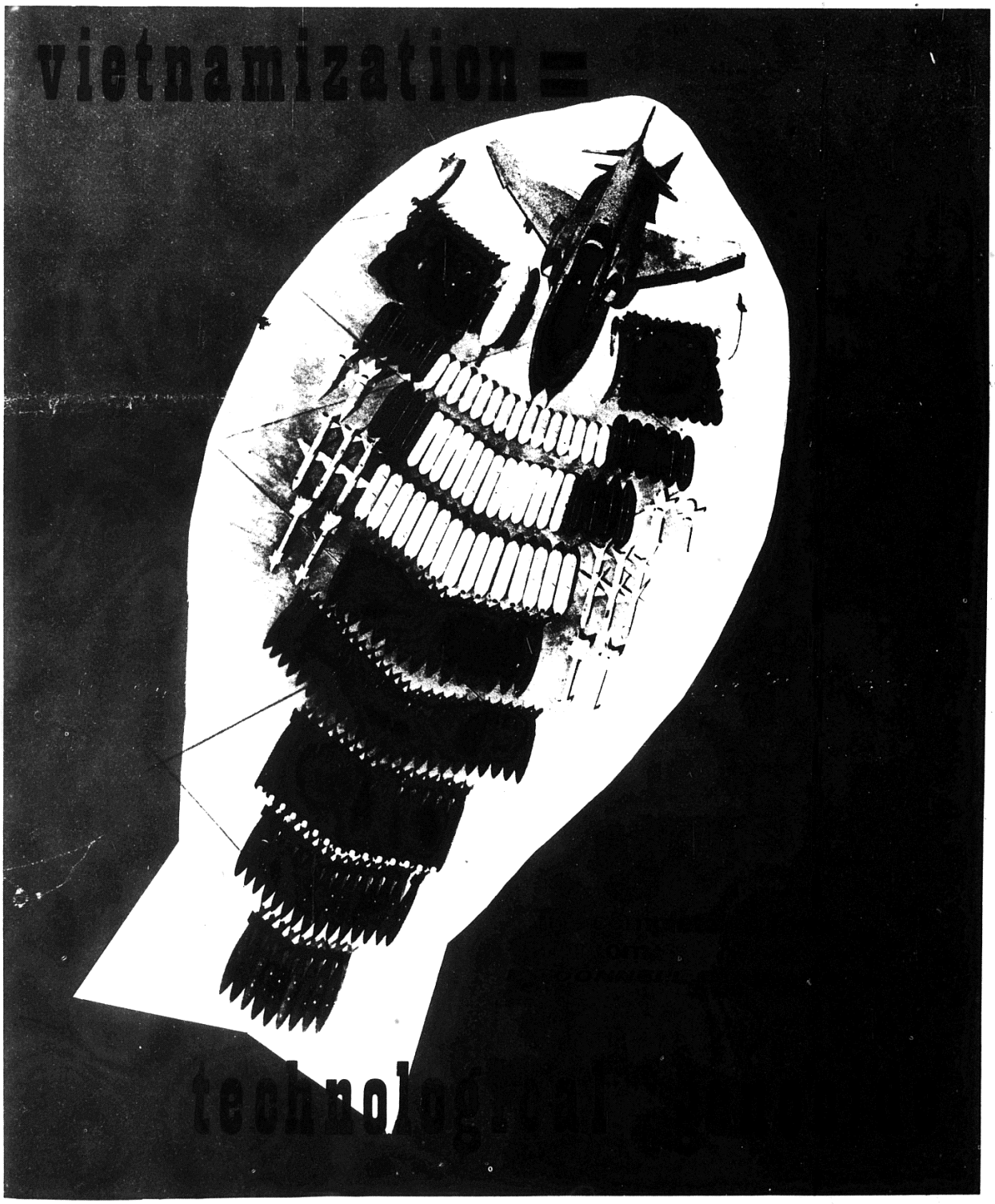
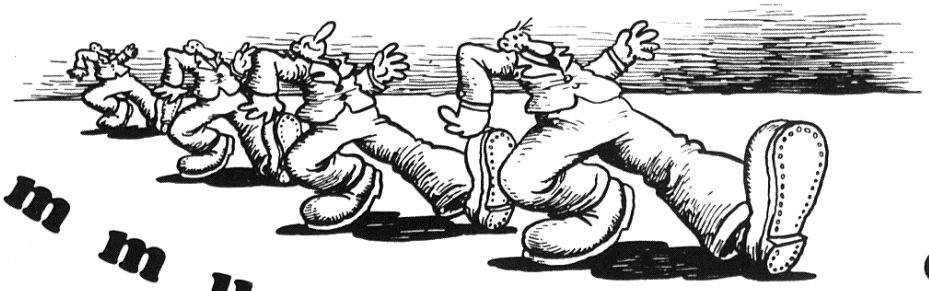




community news

shaft on mcpherson street

On January 8 Denny McGrath, his wife Carole, another brother Jerry, and a sister named Tina signed a one year lease with Lipton Realty Co., 4975 Washington, for a house at 6106 MCPherson. Denny, Tina, and Jerry all have jobs. Denny works as a postman. Tina is an accounting clerk, and Jerry is a factory worker. They all have steady incomes, so Lipton Realty approved their application for the house.

Denny and his friends started to move in and their neighbors seemed really nice. But apparently some neighbors called pig alderman John Roach that some "longhairs" were moving in. Roach proceded to vamp on brother Denny and his friends with some jive city ordinance. He wanted to keep the neighborhood freak-free.

Roach, this swine politician, called Lipton Realty Co. and told them that the area brother Denny and his friends were moving into was zoned for just one-family residences. This means you gotta be married to someone or be their biological sister or brother before you move into one of the houses there. This law is in direct conflict with our communal way of life, in which we are all revolutionary brothers and sisters.

After Roach called Lipton, Lipton Realty then called brother Denny to tell him that only one family could occupy the house even though the house has 10 rooms and just one family can't afford it. Also, sister Carole is six months pregnant, and all of the people in the house scraped up $450 for the rent and the security deposit that Lipton Demanded. This means that Lipton Realty Co. has been the first to break the one year lease which brother Denny and his friends signed. But like the slumlords they are, Lipton Realty doesn't mind tramping on somebody's rights in order to appease the political interests of those people who don't like working class longhairs.

Sister Carole is especially pissed-off because they did everything perfectly legal in getting the house on McPherson. They had their credit references investigated, their jobs checked out, and their income confirmed. Also, they had, in good faith, signed a one-year lease. Now sister Carole wants Lipton to live up to their side of the lease since neither Carole, Denny, Jerry, or Tina have done anything to violate the lease. They've done everything Lipton has asked. And they've got to have a place to stay 'cause not only is sister Carole pregnant, but they have another kid, Brian.

Brother Denny said, "This whole thing goes to show you that slumlords is a more appropriate name than landlords. If they're not poisoning you with lead paint then they try to stop people who work from pooling their money together to live in a nice house. Which is the only way we can make it with prices so fucking high."

Denny and his friends are now gonna try to hassle with Lipton Realty and the pig politician, Roach, about trying to stay anyway and the *Outlaw* will print the conclusion in the next issue. We've also heard that this same procedure is being used against some other people in the city. We'll be on the lookout for these clear cases of where the businessmen and politicians work together to vamp down on the people of St. Louis.

the system works

For any of you that still labor under the misconception that the Amerikan election system works dig what happened in Lawrence, Kansas recently. Phillip Hill, a long-haired, drop-out dope peddler, was elected justice of the peace by the people on Nov. 3, but has now been un-elected by the state attorney general. After election Hill said, "Mainly I earn my living by peddling dope, and I suppose I'll keep on since you can't earn much as a J.P. around here." State officials freaked out, and the attorney general made a ruling that eliminated the job of justice of the peace in Lawrence, Kansas.

people's poem

The following poem comes from Margaret Murphy who is now in the County Jail serving a four month sentence for contempt of court. She introduces the poem this way:

"Here's a poem written particularly for my sisters, but of course that means it's a people's poem."

We are learning
to love
each other
for we know
political power
grows out of
the barrel of –
a gun
the bow of
an arrow
the blade of
a knife
the twist of
a fist
the glint
in any eye
the edge
of a mind
the joy
of a smile
the Love
of each other.

Love and power,
Margaret

denny & brian

The trial of six Carbondale Panthers began on January 12th. They've been busted for "attempted murder, aggrevated battery, aggrevated assault, mob action, criminal damage to property." The bail is 30 Gs apiece.

The bust happened on Nov. 12th after a police raid on the Panthers apartment. The raid followed the national pattern of police raids against the Black Panther Party. Hundreds of cops (a combined force of state, city and S.I.U. pigs) using machine guns, grenade-launchers, carbines and other assorted tools of law and order unleashed a three hour barrage on the Panther crib. When they ran out of ammunition they let the Panthers surrender.

By then the pigs had managed to shoot up the whole neighborhood, terrorizing and injuring innocent people (like the fifty-five year old black man shot in the leg on his way to work.

So it's the same story in Carbondale as in the rest of the country. The Panthers set-up health clinics, information centers and breakfast programs. The cops attack, shooting up the town, terrorizing everybody and wounding innocent people. Then they bust the Panthers for "assault, attempted murder, mob action and criminal damage to property."

The Carbondale Panthers have organized work teams to repair the neighborhood damaged by the police.

festus

Went truckin' on down to Festus, Mo., just the other day to bring some *OUTLAWS* to a new store that just opened. We drove through the town lookin' for this place and the vibes just weren't too good from the townspeople.

We finally found the shop – what a rush! Good vibes, good people, and a lot of laughin' for the next couple hours. They said they often have a band playing in back of the shop at night, and kids are coming around and havin' a righteous time in Festus, Mo. This puts the town pigs uptight, of course.

We learned there's a pretty heavy dope scene there. One dude was telling us that they didn't have to go to St. Louis anymore for their stuff 'cause it was right there in Festus. This got to some of the local pigs, so now there's a grand jury investigation into the dope scene. A number of people have been subpoenaed and none of 'em were too pleased with what was comin' down.

Last we heard though, there was still dope, dancin', and good vibes. There seems to be something spreading throughout Amerika that no one is gonna stop, not the local pigs, the state grand juries, or the federal government – ask the kids in Festus, Mo. Bob

swan dive

On December 29th a sister at 6301 Clemens, Apt. 2W was busted on a warrant obtained by a narcotics agent, Daniel Swan. Dan Swan is a sergeant in the North County Police Dept. About 2 or 3 weeks before Swine Swan was introduced to the sister by a "friend" of hers. Swan asked many questions about where to cop weed and acid and then left. At the time, Swan had sort of long, straight blond hair parted in the middle with a beard and mustache. The sister was busted on framed up charges of possession of a dangerous narcotic and sales of a dangerous narcotic. The possession charge was dropped and she was held for $5,000 ransom on the sales charge. She has since been released. Next week the Outlaw hopes to have pictures of this pig, Dan Swan. But meantime stay away from this dangerous pig (there's a rumor we're tryin' to check out that he's since cut his hair and works openly for the County Narcotics Squad) as he's out to bust your ass.

DOES MY LIBERATION MEAN NOT YOUR LIBERATION?

There will be a meeting of St. Louis women interested in attending the North American Conference with Indochinese women planned for March in Canada. Third World women are especially encouraged to attend. For information, date, time, place, please call 652-9993.

All oppression takes the form of domination and subservience, submission and control: men over women, whites over blacks, bosses over workers, the US over the Third World. Those in positions of power see others not as humans but as objects to be used. Heirarchy is established to keep us in line so that we never see others as our equals, as sisters and brothers, but as either above or below us. Power is concentrated in the hands of a few elite rulers while the people fight among themselves to grab what little power they can instead of seeing that freedom comes in destroying power, domination, heirarchy and elitism.

As women our needs are defined in terms of the needs of the men whom we relate to, without any regard for us as independent people. We are taught that we are weak and passive – that we are nothing and can do nothing without a man. We are made dependent on men for economic and emotional security. If we dare to step out of our role as "mother" or "wife" or "girlfirend" and make demands for ourselves we are ignored, ridiculed and otherwise repressed. We are treated like uppity slaves who must be contained.

Women are socialized to see themselves as frail, delicate, and defenseless. We are taught to look to men for protection; and since we are kept emotionally and physically unprepared to defend ourselves, we remain vulnerable to confrontations.

Our roles as wives and mothers answer another need in Amerikan society. For most of us, motherhood is not the exciting joyous experience it can and should be. We are expected to pass on to our children the values and behavior we have learned. The family unit serves as an ideal environment for this. Mother stays home, cooks, shops, and cares for the children while daddy goes out, works and makes decisions for the family. Sex role stereotyping is consciously or unconsciously continued, learn how to win approval, how to lie, deceive and be phoney, how to be polite and how to stifle the anger and hostility that they feel.

IS THERE COMPETITION FOR FREEDOM?

We want our children to be happy, to feel good about themselves, to be independent, complete human beings. Frequently, however, because children are our individual responsibility, because there are no child care facilities, and because we have not created non-oppressive ways of relating to our children, motherhood becomes a domination-dependency relationship, oppressive for both mother and child.

Women make enormous profits for the men who run the corporations. As housewives we provide free labor in the home – up to 100 hours a week of cooking, cleaning and child care. This leaves our husbands free to compete in the job market; bosses are actually getting two workers for the price of one.

For 42 percent of U.S. women, there is the heavier burden of two jobs – wife and worker. It is getting increasingly hard for any family to exist with only one paycheck. Women are excellent bargains in the job market. Our pay is 58 percent that of men holding comparable jobs. We are also an excellent supply of cheap labor during wars and we are the first fired when the men return. Because we see ourselves as wives who happen to be working and do not identify first as workers, we are slow to organize and fight against this exploitation.

When we finally get our pitiful paycheck, we are faced with the problem of stretching it to meet the food, health and clothing needs of our children. Women do 75 percent of the buying in the U.S.; we are the most aware of the effects war inflation has on our income.

AS HOUSEWIVES, WORKERS AND CONSUMERS we are victims of an economic system based on the expansion and accumulation of profit and not on the fulfillment of human needs.

Much of our self-concept is determined by the values we absorb from the mass media. We spend an enormous amount of time and energy trying to reach their unattainable image of the "ideal" white, wealthy, beautiful women. Since we judge our worth by how well we meet this standard, we tend to think little of ourselves. Still, as white women we are more able to live up to this standard than our black and brown sisters, and this is one reason why we have the mistaken notion of our superiority. In some ways all white women have benefited from racism – from the wealthy woman with her maids to the poor woman who is allowed to feel good about herself because she is "better" than her black sisters.

We are beginning to realize that these priviledges are false, a mask used to cover up the basic insecurity of our lives. We know now that the woman who makes it to a "prestigious" job often does so on the backs of poorer (often black) sisters who clean her house for her for low wages and babysit her children. We know, too, that when one group's liberation involves the shifting of their oppression to someone else, this "liberation" doesn't deserve the name of freedom.

We know something more, too. We know that any competition for freedom is more than morally wrong. It is also a practical mistake. Women have begun to see that they have an enemy in common with blacks (male and female) and third world people. Our strength lies in seeing why our fight will succeed only as other fights succeed – why our struggle is closely related to struggles against racism and imperialism.

There has been a systematic attempt in this country to destroy any culture that is not white, European and male. Amerika's genocidal practices have kept black and brown people in positions of subservience without access to even the most basic human needs. The destruction of the land and people of Vietnam is an integral part of spreading Amerikan culture. It is easier to persuade a soldier to kill a "gook" than a human being. "Black blood is more expendable than white," and "the dignity of Vietnamese women is even less than that of American women."

Imperialism defines other countries in terms of how they meet the needs of the imperialist power. This is

→4

IMPERIALISM IS.....

– a prostitute for every GI in Vietnam

– people made to think that their enemy is the person down the block, in the next county or 4,000 miles away

– cars made not to last and unsafe to drive, "fashionable" shoes impossible to walk in, air not fit to breathe, and cities that destroy us

– people made to hate the way they look, dress, smell, sing, talk, think, and make love and being sold products to make it better

– giving it with one hand and taking it away with the other.

– welfare mothers trying to feed their children on 48 cents a day and being blamed for the government's failure to balance the budget.

3← LIBERATION

why the U.S. pushes people in the non-industrialized countries of the Third World – Africa, Asia, Latin America, to accept the "great American way of life." This way of life is fostered as superior to all others. Everyone in the world should speak English, eat with a knife and fork, be slim and blond, live in a house beautiful and use deodorant. Young people around the world are encouraged to identify with American fashions; Hollywood and TV stars are the idols to be aped; and coca-cola is the only soft drink worth having. The Third World must be kept dependent on the products and employment offered by the U.S. corporations because U.S. companies need that land for production, those resources for expansion, and those people as consumers and cheap laborers.

Underdeveloped countries are exploited according to U.S. corporate and military needs. These same countries are given high-interest loans and foreign aid to help them develop. They do not however, control how this money will be used. About 98% of the American dollars sent to Latin America are used to buy U.S. made goods or to pay salaries of U.S. technicians. American dollars flowing into the Third World find their way back to the hands of the capitalist. The people do not control the resources of the land and do not own the factories, thus the country is not able to develop. American money does not aid development in these countries – it retards it.

OURS YOURS

People in the Third World are struggling to control their own countries. We are struggling to control our lives. This does not mean that we want to direct Mobil Oil or fight imperialist wars to defend it. We do not want to boss secretaries or be slave drivers to workers "under" us. We do not want to hate and fear each other or to compete with each other for scarce jobs. We know that an end to sexual discrimination on the job market is not the solution; abortions administered and controlled by money-hungry doctors are not the solution.

We know that the men in power cannot meet our demands for an end to the war in Southeast Asia; our demands to control our own bodies through safe, non-genocidal contraception and free abortions; our demand for an end to sexist, racist education and sex role stereotyping. Capitalism must go because it cannot meet our needs. Nor can capitalism-imperialism accept the demands of the Third World.

We are engaged in the same struggle as the Vietnamese, the Laotians, the Palestinians, the Koreans, Black and Brown people, gay people and Native Americans. It is a wealthy, white male authoritarianism. We have begun to feel that when bombs strike Vietnamese bodies they strike our own bodies and when they win, we win.

The war in Vietnam is old. Imperialism is old. People have struggled against it for centuries. But we still have a great deal to learn about struggle. As women we should discuss it together to gain our own perspective and program for action. As we grow and talk to one another, we will keep seeing the connection of all people's struggle to our own. We are not alone. We are part of every struggle for liberation. When any group becomes free, it is a step toward our own liberation and a victory for all people.

–adapted from OFF OUR BACKS

SERVE

DAY CARE CENTER

One of the most important needs in the community is for some kind of low cost child care center run cooperatively by members of the neighborhood. We need this so working mothers and fathers do not have to worry about where their pre-school children are during the day or spend extra money for day care outside the Loop.

We hope to open the day care center as a six day a week program (the center will be open from 7 a.m. to 6:30 p.m.) for about 30 pre-school children with working parents. The staff will include two full time workers, a man and a woman who are both certified in child care and teaching. Other men and women will work at the center on a voluntary but regular basis.

The location of the day care center at 757 Westgate is ideal since the building is adjacent to Ackert Park which provides outdoor recreational area. The program for the children will be designed to encourage cooperation, creativity, and self-care, and children will be encouraged to actively decide about the kind of experience they want with each other. In addition we hope to serve hot lunches and daily snacks and provide adequate health care through the services of the free clinic and a pediatrician who will be on call at all times.

Those who are able to afford a minimal fee in order to cover the basic expenses of the day care center will be asked to contribute. But the most important contribution can come from the members of the community who care about children and are interested in actively setting up and staffing the center and working with the children.

For more information, please call Bobbie Wunsch 725-5302 or Sue Rosenblum 862-8017.

THE

FOOD COOP

The food co-op will attempt to offer members of the community an inexpensive means of purchasing certain kinds of food (fresh fruits, vegetables, grains). Through a system of collective buying, members order food in advance which is then bought in quantity and distributed by the cooperative. People can call in their orders at least three nights a week up until Friday, and pick up their food at the center on Saturday afternoon. A delivery service will be available for those who are unable to pick up their order. As a cooperative project, membership in the food coop will be available to anyone in the community; hopefully those who can make a $5 donation or help with the ordering, distribution, pick-up, and delivery will. Decisions will be made by those who participate in the coop and shared with members of the community center. FOR MORE INFORMATION, call John McCloskey, 727-7326.

COFFEEHOUSE

One of the original projects for the community center has been to set up a coffeehouse where people in the community can come to meet, talk, and enjoy coffee and simple foods. More than a place to talk and eat, the coffeehouse could become a center for people's art, theatre, photography, depending on the kind of atmosphere the people want to create. Hopefully, we will have sound equipment so that entertainment could be provided.

Persons interested in organizing the coffeehouse should contact Kim Mills, 862-6621.

HEALTH CLINIC

Every person ought to have the right to quality, free or at least low cost medical care regardless of income. In the Loop such health care is scarce. While there is a large proportion of low income residents who need low cost medical care, there is only one practicing physician who is almost retired and not taking new patients. There are no community clinics, and major hospitals are located at some distance from the community.

The purpose of the health clinic will be to provide people in the community not only with a variety of medical services such as venereal disease treatment, and pediatrics, but also a program of health education around such issues as first aid, birth control, drug abuse, pre-natal and child care. Already medical students from Washington University have been mobilizing resources such as doctors, supplies and equipment and are ready to open a venereal disease clinic. This service could be a starting point from which services could be expanded. In addition to making referrals and doing follow-up, the clinic would arrange with the county health department and local hospitals for the use of mobile units to administer chest x-rays and immunizations.

For more information call Bob Weissman 726-5563.

PEOPLE'S NEWS

Community Collectives is a group of people from the Delmar Loop community who have been organizing to open a community center at 757 Westgate directly across from All Saints Church and adjacent to Ackert Park. We have come together out of our common needs for such services as child care, health care, cooperative food buying, legal aid, and more simply, a place in the neighborhood where people can relate to one another as members of a community and begin to feel the power to deal with the day to day struggles of what it means to survive as working mothers or fathers, as older adults, as students, and children in this part of University City.

Why a community Center in the Loop? Despite the efforts of the city to renovate and provide new community services, the Loop is concentrated mainly by small businesses, real estate offices, banks, and other privately owned commercial enterprises. The neighborhood lacks the real kinds of services which serve the people. Health care for example is scarce. The closest doctor's office is at the corner of Midland and Delmar, and there is only one physician, semi-retired who lives in the Loop. Child care, another need in a community which has a high proportion of young working families, exists mainly in private homes, and the only community child care center is full and has a long waiting list.

We have been organizing around four major projects which we hope will serve the people in the community and provide a base for other kinds of activities. These projects include a food coop, coffeehouse, day care center, and free health clinic.

The health clinic, coffeehouse, day care center and food coop are only four of the projects which can begin to meet all the needs of people living in the loop. We need a community oriented law office to meet the need for low cost legal assistance especially around the issues of tenant rights, and a switchboard which could be a communications center to provide information about resources and activities in the area. The large amount of space provided by a three floor building with two apartments per floor also means that there will be rooms available for different community groups to meet or sponsor programs. Already women have begun talking about starting a women's center around the Loop community.

We have created a vision, and begun on our own to organize people and resources to start these projects. But we need physical space – a building where the community center can be based, and which can identify the community to itself and to outsiders. Our struggle now is to acquire the building at 757 Westgate. A vest pocket park and church school across the street and adjacent Ackert Park makes this building an ideal location for a center of community activity.

THE LAND BELONGS TO THE PEOPLE

Over the past six months our group, Community Collectives has been talking with city officials and members of the Land Clearance Authority about acquiring the vacant six unit apartment building at 757 Westgate for use as a community center. The building has stood vacant for about six years, and was originally going to be used as an urban renewal demonstration project until Federal money was cut off from the program. At the present time the building is owned by the Land Clearance Authority which is scheduled to close out its urban renewal project in this area. Under the "existing law" Land Clearance must sell the building "at fair market value" – $17,250 or demolish it not later than March 23, 1971. The cost of demolition is approximately $3,000.

Our people have talked extensively with the officials, explained the various programs, and shown detailed plans for renovating the building, and a budget for maintaining the programs. While Land Clearance and city hall support the idea of a community center and agree that we need such services in the Loop, they insist that they cannot "give" us the building free.

We believe that in a community where there is vacant, unused property such as the building at 757 Westgate, the people who live in that community ought to determine how that physical space is to be used. Now that we have decided that we need a free clinic, day care center, coffeehouse, and food coop, and have begun organizing these projects, it seems only rational that the available resources of the community like the building and adjacent plot of land be given directly to the people so the programs will have space within which to operate. The $17,250 which would otherwise go towards the purchase of the building could be used instead towards renovation, equipment for the health clinic or day care center, and towards subsistence salaries for those who work full time at the center. Thus the center could generate new jobs for people in the community. We believe that whatever money can be raised for the center ought to go directly back into the community in the form of support rather than to the government in Washington who bureaucratically controls the use of that property. The reluctance of Land Clearance to give us the building and to ask for $17,250 is a clear example of how this society values money and property over concrete programs which serve the people and which are controlled directly by the community.

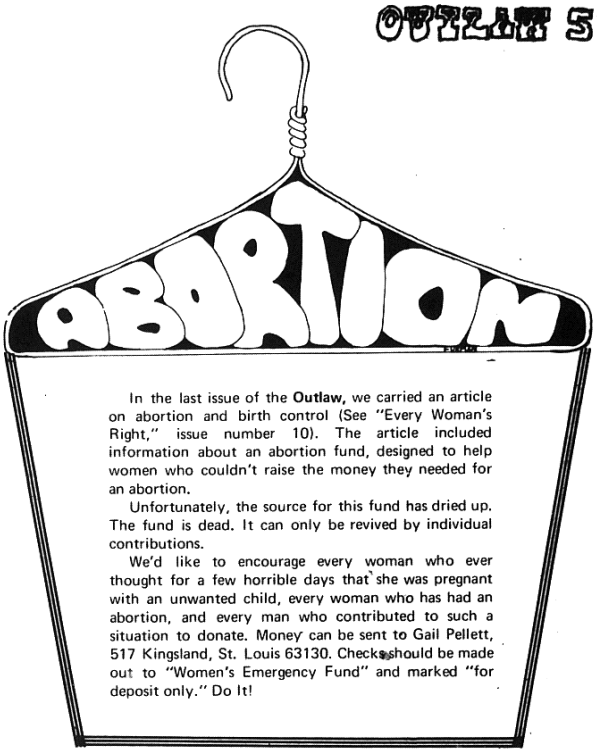
After struggling with similar problems in other cities, many community organizations have begun to challenge a system which values property over people. When city officials and public agencies do not respond to the needs of the local community, strong community organizations have emerged. Many of these groups have found it necessary to create alternative means to carry on their programs.

In New York City, for example, the housing shortage has brought people together to organize and "squat" in vacant apartment buildings, demanding that the city provide low income housing. Women in Manhattan recently liberated a storefront for use as a women's center. The Young Lords and members of the Black Panther Party are "liberating" churches and storefronts for free breakfast programs for children.

We say "liberate" because at the present time most of the land and resources in communities are owned and controlled not by the people who live or work there, but by the corporations or wealthy individuals who have invested money in the property. The Supreme Management Corporation owns and manages many of the buildings in the Loop and the storefronts along Delmar. In the case of 757 Westgate it is the Federal Government which ultimately controls the disposition of the land, and wants $17,250 before the land can be used by the people who need it.

Building a "community" begins with people who collectively come together out of some common struggles in their day to day lives and realize what they need as people to deal with such problems as medical care, child care, the high cost of food and rent. The "power" of the people begins when women and men come to know what they need, to know where the resources are that will make the health clinic, day care center, and food co-op real projects, and to struggle collectively to liberate the physical space and resources which are necessary for creating the kinds of programs which really serve the people.

Bobbie
Susan



In the last issue of the **Outlaw,** we carried an article on abortion and birth control (See "Every Woman's Right," issue number 10). The article included information about an abortion fund, designed to help women who couldn't raise the money they needed for an abortion.

Unfortunately, the source for this fund has dried up. The fund is dead. It can only be revived by individual contributions.

We'd like to encourage every woman who ever thought for a few horrible days that she was pregnant with an unwanted child, every woman who has had an abortion, and every man who contributed to such a situation to donate. Money can be sent to Gail Pellett, 517 Kingsland, St. Louis 63130. Checks should be made out to "Women's Emergency Fund" and marked "for deposit only." Do It!

FREE THE KIDS

Think talk bout slavery. Mind flashes, Black people Third World, Women– Stop– Man Woman Child –Child slavery–Children Slaves. Generation gap in the womb.
Babies – toys for adult oppressors.
Not she he – IT – Like TV, watch it for entertainment.
See IT – See IT giggle – See IT cry – See IT piss.
Babies – constantly tripping. Not hung up with word thought.
Exploring – color explosion, mind blowing sound, movement.
Oh OH people Parents! must be bumming out. Fucked up sound from Mommy's mouth "Doo daa Baaabeee loove mommmy? Mommmy looove daa baaabeee."

MommyDaddy DaddyMommy four years of MommyDaddy – why just one MommyDaddy? Growing up like MommyDaddy, can't change, same hangups, must relate must relate.
His seed her egg Boom Me. They made me – so what?
Don't own me!! Must be free, break out! How?
FLASH – 2,3 many MommyDaddys – 2,3 many BrothersSisters.
"Who's your Daddy, Kid?"
"PeteJohnTomMark"
"You only have one Daddy,Kid" "Fuck you, I can have as many Daddys as I want."

First grade – what a drag! Just sentenced to 20 years.
TEACHER – "Tommy for the following year your cell num... excuse me your seat number will be A–5."
"Fuck you, I'll sit where I want when I want."
TEACHER – "Today class we will read about Spot the dog in our Dick and Jane reader. Tommy read the first paragraph."
"See Dick. See the Brick in Dick's hand. See Dick throw the brick at the school window. See the brick hit the window. See the window break."
"Tommy! That's not in the book."
"So what? It's a better story than what's in the book. I made it up – I used my mind."
"But you have to read what's in the book so you can learn it."
"Why do I have to learn what's in the book?"
"If you don't learn it you won't pass the test on it, and I'll have to give you a bad grade."
"Bid deal"

MOTHER – "Tommy your report card is shameful! Don't you want to get good grades, so you can go to college and be a success like your father?"
"College, Success, Grades? I don't understand. Doesn't Daddy just write little numbers in a big book for a man at the place where they make cars?"
"Yes, but he makes lot's of money."
"Why do I need money?"
"So you can buy things. Like a big car and a big house for your children."
"Mommy, I'm six I don't need a big car and a house. I need to be free to learncreate."
"But you have to think about the future, when you're bigger in 20 years."

I AM THINKING ABOUT THE FUTURE,
WE'VE GOT TO GET TOGETHER,
ALL US KIDS',
TO LIBERATE OURSELVES,
LIBERATE OUR SCHOOLS,
LIBERATE OUR PARENTS,
LIBERATE THE PEOPLE.

As we go to print, a baby girl, Stacey Jeanne, was born to the people who did this article.
ALL POWER TO THE LITTLE PEOPLE!

GAY is GOOD

by MARTHA SHELLY

Look out, straights. Here comes the Gay Liberation Front, springing up like warts all over the bland face of Amerika, causing shudders of indigestion in the delicately balanced bowels of the Movement. Here come the Gays, marching with six-foot banners to Washington and embarrassing the liberals, taking over Mayor Alioto's office, staining the good names of War Resister's League and Women's Liberation by refusing to pass for straight anymore.

We've got chapters in New York/San Francisco/ San Jose/ Los Angeles/ Minneapolis/ Philadelphia/ Wisconsin/ Detroit/ St. Louis/ Dallas and elsewhere. We're gonna make our own revolution because we're sick of revolutionary posters which depict straight he-man types and earth mothers, with guns and babies. We're sick of those who lump us together with the capitalists

in their term of universal contempt – "faggot."

And I am personally sick of liberals who say they don't care who sleeps with whom, it's what you do outside of bed that counts. This is what homosexuals have been trying to get straights to understand for years. Well, it's too late for liberalism. Because what I do outside of bed may have nothing to do with what I do inside – but my consciousness is branded, is permeated with homosexuality. For years I have been branded with YOUR label for me. The result is that when I am among gays or in bed with another woman, I am a person, not a lesbian. When I am observable to the straight world, I become gay. You are my litmus paper.

We want something more now, something more than the tolerance you never gave us. But to understand that, you must understand who we are.

We are the extrusions of your unconscious mind – your worst fears made flesh. From the beautiful boys at Cherry Grove to the aging queens in the uptown bars, the taxi-driving dykes to the lesbian fashion models, the hookers (male and female) on 42nd Street, the leather lovers...and the very ordinary very un-lurid gays...we are the sort of people everyone was taught to despise – and now we are shaking off the chains of self-hatred and marching on your citadels of repression.

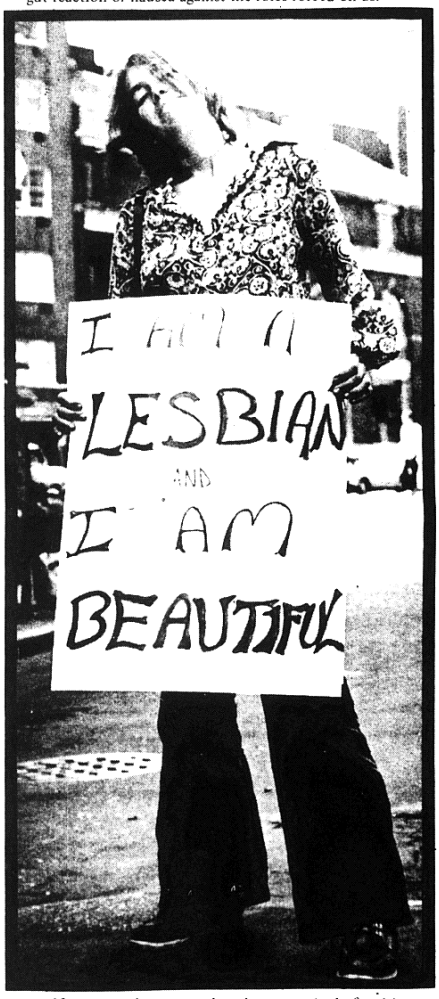
Liberalism isn't good enough for us. And we are just beginning to discover it. Your friendly smile of

acceptance – from the safe position of heterosexuality–isn't enough. As long as you cherish that secret belief that you are a little bit better, because you sleep with the opposite sex, you are still asleep in your cradle and we will be the nightmare that awakens you.

We are women and men who, from the time of our earliest memories, have been in revolt against the sex-role structure and the nuclear family structure. The roles we have played amongst ourselves, the self-deceit? the compromises and the subterfuges –these have never totally obscured the fact that we exist outside the traditional structure–and our existence threatens it.

Understand this–that the worst part of being a homosexual is having to keep it SECRET. Not the occasional murders by police or teenage queer-beaters, not the loss of jobs or expulsion from schools or dishonorable discharges–but the daily knowledge that what you are is so awful that it cannot be revealed. The violence against us is sporadic. Most of us are not affected. But the internal violence of being made to carry–or choosing to carry the load of your straight society's unconscious guilt–this is what tears us apart, what makes us want to stand up in the offices, in the factories and schools and shout out our true identities.

We were rebels from our earliest days–somewhere, maybe just about the time we started to go to school, we rejected straight society. Unconsciously. Then, later, society rejected us, as we came into full bloom. The homosexuals who hide, who play it straight or pretend that the issue of homosexuality is unimportant–are only hiding the truth from themselves. They are trying to become part of a society that they rejected instinctively when they were five years old, to pretend that it is the result of heredity, or a bad mother, or anything but a gut reaction of nausea against the roles forced on us.



If you are a homosexual, and you get tired of waiting around for the liberals to repeal the sodomy laws, and begin to dig yourself and get angry–you are on your way to being a radical. Get in touch with the reasons that made you reject straight society as a kid (remembering my own revulsion against the vacant women drifting in and out of supermarkets, vowing never to live like them) and realize that you were RIGHT. Straight roles stink.

And you straights–look down the street, at the person whose sex is not readily apparent. Are you uneasy? Or are you made more uneasy by the stereotype gay, the flaming faggot or the diesel dyke? Or most uneasy by the friend that you thought was straight–and isn't? We want you to be uneasy, to be a little less comfortable in your straight roles. And to make you uneasy, we behave outrageously–even though we pay a heavy price for it–and our outrageous behavior comes out of your rage.

But what is strange to you is natural to us. Let me illustrate. GLF "liberates" a gay bar for the evening. We come in. Two or three couples are dancing. It's a down place. And the Gay Liberation Front takes over. Men dance with men, women with women, men with women, everyone in circles. No roles. You ever see that at a straight party? Not men with men–this is particularly verbotten. No, and you're not likely to, while the gays in the Movement are still passing for straight in order to keep up the pretense that they are acceptable–and not have to get out of the organization they worked so hard for.

True, some gays play the same role-games among themselves that straights do. Isn't every minority group fucked over by the values of the majority culture? But the really important thing about being gay is that you are forced to notice how much sex-role differentiation is pure artifice, is nothing but a game.

The roles are beginning to wear thin. The makeup is cracking. The roles–breadwinner, little wife, screaming fag, bulldyke, James Bond–are the cardboard characters we are always trying to fit into, as if being human and spontaneous were so horrible that we each have to pick a character out of a third-rate novel and try to cut ourselves down to its size. And you cut off your homosexuality–and we cut off our heterosexuality.

Back to the main difference between us. We gays are separate from you–we are alien. You have managed to drive your own homosexuality down under the skin of your mind–and to drive us down and into the gutter of self-contempt. We, ever since we became aware of being gay, have each day been forced to internalize the labels: "I am a pervert, a dyke, a fag, etc." And the days pass, until we look at you out of our homosexual bodies, bodies that have become synonymous with and con-substantial with homosexuality, bodies that are no longer bodies but labels; and sometimes we wish we were like you, sometimes we wonder how you can stand yourselves.

It's difficult for me to understand how you can dig each other as human beings–in a man-woman relationship–how you can relate to each other in spite of your sex roles. It must be awfully difficult to talk to one another, when the woman is trained to repress that

which the man is trained to express, and vice-versa. Do straight men and women talk to each other? Or does the man talk and the woman nod approvingly? Is love possible between heterosexuals; or is it all a case of women posing as nymphs, earth-mothers, sex-objects, what-have-you; and men writing poetry of romantic illusions to those walking stereotypes?

I tell you, the function of a homosexual is to make you uneasy.

And now I will tell you what we want, we radical homosexuals: not for you to tolerate us, or to accept us, but to understand us. And this you can only do by becoming one of us. We want to reach the homosexuals entombed in you, to liberate our brothers and sisters, locked in the prisons of your skulls.

We want you to understand what it is to be our kind of outcast–but also to understand our kind of love, to hunger for your own sex. Because unless you understand this, you will continue to look at us with uncomprehending eyes, fake liberal smiles; you will be incapable of loving us.

We will never go straight until you go gay. As long as you divide yourselves, we will be divided from you–separated by a mirror–trick of your own mind. We will no longer allow you to drop us–or the homosexuals in yourselves–into the reject bin; labelled sick, childish or perverted. And because we will not wait, your awakening may be a rude and bloody one. It's your choice. You will never be rid of us, because we reproduce ourselves out of your bodies–and out of your minds. We are one with you

For local information on St. Louis gay liberation call VO3-0100 x 4956 or drop by The Public Works at Euclid and McPherson, Tuesdays at 8 p.m.

OUTLAW 8

Vol. 1 No. 11 January 22 - February 11

The St. Louis Outlaw is an independent radical newspaper published every three weeks. Our mailing address is P.O. Box 9501, Cabanne Station, St. Louis, Missouri, 63161. Phone 862-9327.

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Call 647-9379 for advertising information.

1.

The Seattle Conspiracy trial got off on a particularly fascist start last month when 5 of the 8 defendants were sentenced to a year in jail on two counts of contempt, and two others were sentenced to six months. The sentences were handed down when the 8, framed on charges centering around last year's TDA action, ran righteously amok in the court of pig Judge Boldt when Boldt refused to let supporters of the 8 into the courtroom. The fascist government cannot bear the watchful eye of the people.

2.

A Buffalo grand jury has handed down indictments against COLD STEEL, the local underground, charging three staff members with criminal anarchy, incitement to riot and conspiracy. The charges stem from an article and a photograph appearing in the paper which the government says helped foment a distrubance in a local high school.

3.

Hip dope dealers in Washington D.C. are now informally members of the Revolutionary Dope Dealers League. This means that dealers are making certain that their prices are fair and the count is good. Sometimes they even give some of their earnings to the movement. Hash prices are limited at $5 a gram and $95 an ounce on the steeet. Grass ceilings are $10 for a lid, $15 for gold - $125 per pound.

The Women's Political Education Collective will offer a course on WOMEN AND THEIR BODIES to be held on four consecutive Sundays in February, starting Feb. 7, at 2 p.m. in 110 Busch Hall, Washington University. Childcare will be provided.

The purpose of the course is to learn about ourselves and our bodies by sharing our knowledge and talking about our experiences. Ignorance has crippled us in the past and left us at the mercy of a male-dominated and exploitative health care system. The information we'll be offering is a weapon without which we cannot begin the collective struggle for control over our own bodies and lives.

Topics to be discussed will include anatomy and physiology of the female reproductive organs, menstruation, pregnancy, childbirth, menopause, sexuality, orgasm, birth control and abortion, venereal disease and other gynocological infections, preventive care, medical instructions and anything else anyone wants to discuss in relation to their bodies. Join us!

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letters

Outlaw,

I saw your article in yer Nov.-Dec. paper about dope. It was great, 'cept I wish I would have read it before goin' ta see James Taylor at Keil. The reason is that I bought some chocolate chip acid. It was shit. It was loaded with speed and all sorts of mean nasty shit! It didn't have enough acid in it to do anything, if there was any acid in it at all.

I'd also like to comment that window pane and chicklet acid is pretty heavy shit for $2 a hit.

Shine On,
Fantasy

Outlaw,

Just got finished reading your latest street sheet. It's pretty good. But! Where's St. Louis in there? We need more things for St. Louis. I don't love the place, but it's the only place I've got. And I'll be damned if I'm gonna give up on St. Louis just like the rest of the freaks are.

We need organization. Like you can use your paper to get people stirred up about shit happening in their daily lives. Not some junk happening on the East or West coast. True, we've all gotta work together (nationwide) but St. Louis has got to get it's head together. We hafta go for a long term goal made up by little short term goals, dig?

Don't abandon St. Louis. Findout about what's going on in the Mayor's office, about taxes that are bad for all people, and about the lazy motherfuckers (blacks, whites, and freeks) on welfare. Check out St. Louis. It's still here.

Lynn Halama

Dear Outlaws,

My-my, but what big teeth you have! Grandma's Restaurant on Delmar in the loop area of University City. Newest hip capitalists in the Neighborhood. Billie's, Cachorka, Inner Media, and now Grandma's. Ya, some of our brothers and sisters aren't our brothers and sisters. Too busy exploiting the counter-culture. Too busy exploiting people's needs.

But then the people who run Grandma's don't pretend to be revolutionaries. They don't pretend to anything but long hair, rock music, hip vocabulary, profit in excess of need, exploitative wages for employees, and—so long as there's a secure margin of profit—decent tasting, though not always healthy, food. That's stomach imperialism with a smile.

And even if they were to get their politics together, the institutional format of a privately owned capitalist restaurant would not allow any substantative change. A menu designed to compete with similar restaurants allows two choices: either prices are high or quality is low.

But wouldn't it be nice if some place offered a basic meal—brown rice, vegetables, salad—all you could eat, fresh, organic, healthy? The economics are possible. People are talking about it...

little RED riding hood

Dear Outlaw,

Sincere thanks for the opportunity of reply to the letter of 'Little Red Riding Hood."

Constructive criticism is accepted/welcomed, and parts of the above letter may well have been intended to be such. However the maliciousness of the allegations was upsetting. Two points were particularly hard to swallow: 1.the exploitation of employees, and 2.the healthfulness of the food.

The people who work with Grandmas' almost without exception feel that they have some real stake in it. . . . many helped to nail, saw and paint the place into existence. No one has registered any complaint as to the salaries paid—salaries which are competitive with most restaurants of our size. But this is a consideration of the Grandmas' people and not of "Little Red Riding Hood" anyway. As to any excessive financial capitalism, the restaurant is not at this point enjoying the luxury of profit. Enough money is being taken in to pay the food bills, wages, overhead and some repayment of debt. Grandmas' did not simply appear—it cost quite a few dollars. The quality of the food used also has quite alot to do with the pricing and lack of profit. Only the best meats and produce are used—this costs. The healthfulness of the food can only be questioned in respect to a vegetarian or macrobiotic regimen. Since the author did not hint that he was involved in either of these or any other dietary convictions it can only be stated that he/she is wrong.

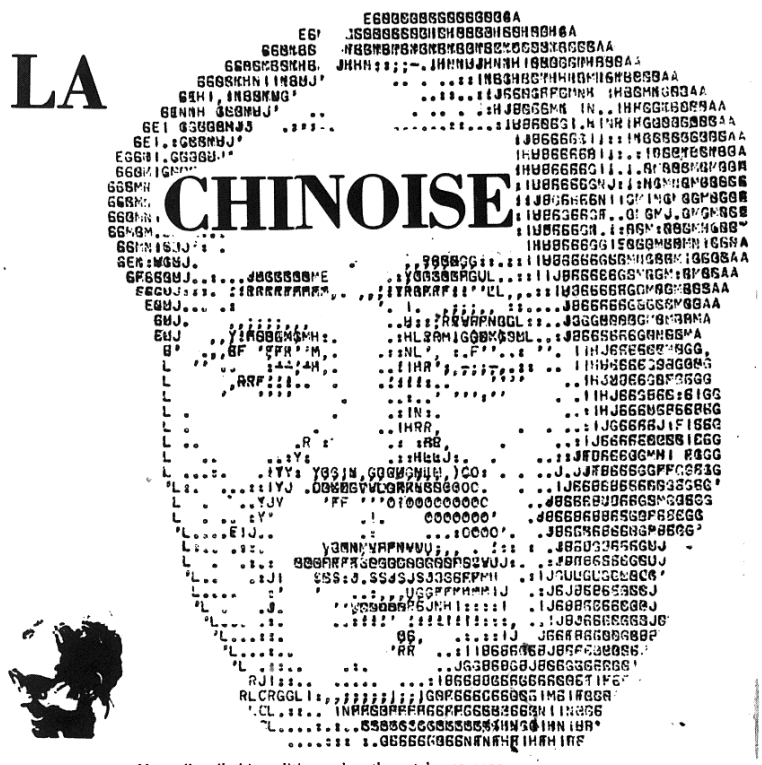
This is not to infer that our menu is static. For some time plans have been considered as to the addition of more vegetarian dishes, teas and herb teas. Hopefully these plans will soon find fruition.

Finally as to the politics of Grandmas'. We are simply attempting to find our own path and peace. It is strange to be attacked for this.

Grandmas'

Mark Marcus
Stuart Ozar
Ken Vogel

LA CHINOISE



GODARD

At a film festival awhile ago Godard got into a fight with Georges Franju, an old, well respected French film maker, i.e. an asshole. "But surely Mr. Godard," pissed off old Franju cryed, "you do acknowledge that all films must have a beginning, middle and end." "Certainly," Godard replied. "But not necessarily in that order."

Nobody likes Godard. His LA CHINOISE played at Wash U. as part of the celebration of the tenth anniversary of the N.L.F. It didn't draw a big crowd. Only the hard cores were there: thirty or forty heavy politicos and ten or twenty commited film buffs. Both cliques assumed Godard had made the movie for them. They both came to see their man (Godard the Avant-garde film director or Godard the revolutionary) prove their point.

Film Buff: Art is form. Good films are beautiful images. New films are demonstrations of the latest things that can be done with a camera and/or "in" comments on film for those in the know.

Politico: The only good film is a political film. All good political films are propaganda and all good propaganda must either prove the Left's latest point (follow the line) or make the Left look good (Karl Marx as Captain Video or Mark Rudd as the LoneRanger).

As has most of his other stuff Godard's La Chinoise freaked everybody out by trying to be two things at once: a good film about something important.

La Chinoise is "about" the student left in France. To make it Godard takes five actors (his cast) makes them into a Maoist student cell (his plot) then puts them in Nanterre, (his set) an old working suburb with big brand new university. He writes a loose script (if everything is in the screenplay then why make the movie) directs his actors (usually by letting them ad lib within generally defined situations) while his ace photographer, Coutard, mans the camera. They shoot for three weeks with as few retakes as possible and then Godard and Renoir edit for three months (the goal is to capture the definitive by chance).

jean luc

The result is a film essay containing, among other things: –Interviews with each member of the cell in which they rap to the camera about themselves. –A highly stylized play about U.S. agression in Viet Nam with toy guns, planes, tanks in our favorite Maoist peasant costumes – very unconvincing. –Great names from western civilization (Goethe, Shakespeare, Marx) are erased from a blackboard, one by one. All the books are taken off a book shelf and replaced by the red book. But our Maoists still listen to the transistor radio and drink Coca Cola – even cultural revolution has its limits. –A debate between a Maoist girl and new left philosopher, Francis Jeanson, on the ethics of terrorism. –The off camera murder of the Russian cultural attache after the killing of somebody else by mistake – the best theory is often belied by practice.

Naturally all this politics makes the art house gang very uptight. For them, finding ideology in their art film is like finding cigarette butts in their coffee – very hard on their sensitive taste buds. But despite its gaucheness – excuse the pun – La Chinoise says as much about cinema as it does about the left. Godard calls it cinema through political philosophy not political philosophy through cinema. La Chinoise is as much an attempt to prove that cinema can be used to explore serious ideas as it is an effort to say something about politics.

In the process of making his cinematic essay on the French student movement Godard does something which should be interesting to anyone who really cares about films and what they can do. Up until now cinema has pretty much been divided into commercial entertainment (exciting stories bigger than life guaranteed to keep the whole family glued to their seats and pig producers rolling in money) or abstract poetic cinema in which plot and characterization is done away with all together and replaced with the natural association of images. In his effort to explore cinema philosophically Godard retains plot and character while scraping dramatic development or psychological character motivation. You're not supposed to identify with the characters in La Chinoise or get wrapped up in the story – it's hardly a cliff hanger. The hope is that you'll examine the ideas – take a close critical look at the French student Left. Hopefully you'll view the whole thing as a new possibility for cinema as well.

Strangely it's this lack of entertainment which makes La Chinoise poison for most politicos. I sometimes think the Left's idea of a good flick on the student movement runs something like this: A modern day western in which the workers (the cowboys) are attacked by the indians (the capitalists) and finally saved by the cavalry (the new left). Winning people to the left with a movie like that would be like getting people to overthrow the government by offering them all the coke and free music from the Monkees after the revolution.

Why go through all the struggle and risk of making a revolution if after it's all over we end up with the same thing? You can't fool people into changing things and then end up with a society where people make their own decisions. That kind of society is only built by people who have thought about what they are doing and what they want.

So La Chinoise is a serious flick not an easy turn on. If you want to view the revolutionary as matinee idol go see the Strawberry Statement – it's a groove! La Chinoise is not entertaining or easy to follow. But Godard does identify the location of the start of the French student revolt of 1968. He presents its theory and gives his critique of it – six months before it happened! Look back through 1967 issues of the Guardian and see if you find that.

Remember – "if you go carrying pictures of Chairman Mao, you're not gonna make it with anyone anyhow" – at least not right away. So relax, you've got time. Go see La Chinoise again when you get the chance. You might learn something.

OUTLAW 10

This is a communication for our friends. We've sent it to those in the underground media we feel closest to. So we need your help in circulating it by sending it to all the underground and college newspapers in your area. If you want to, hold a press conference about this.

There have been several statements that have appeared recently, claiming to be from Weather underground. The article that appeared in Chicago claiming to have been from someone involved in the second bombing of the Haymarket pig statue is not accurate or from anyone we can identify. Likewise, the statement that appeared in Berkeley last Thursday, signed Bernardine, did not come from us.

At one time we thought that it didn't matter if people sent our false communiques, as that would confuse the enemy. But now it seems that this is not a good tactic. It undercuts our ability to be clear about who we are and what we are doing; it makes it more difficult to struggle with people with whom we may have differences. We may be able to help others avoid mistakes we have made. So we will probably indicate if a statement is false and we'll try to be clear about authenticating ours.

December 6 1970

This communication does not accompany a bombing or a specific action. We want to express ourselves to the mass movement not as military leaders, but as tribes at council. It has been nine months since the townhouse explosion. In that time, the future of our revolution has been changed decisively. A growing illegal organization of young women and men can live and fight and love inside Babylon. The FBI can't catch us; we've pierced their bulletproof shield. But the townhouse forever destroyed our belief that armed struggle is the only real revolutionary struggle.

It is time for the movement to go out into the air, to organize, to risk calling rallies and demonstrations, to convince that mass actions against the war and in support of rebellions do make a difference. Only acting openly. Denouncing Nixon, Agnew and Mitchell, and sharing our numbers and wisdom together with young sisters and brothers will blow away the fear of the students at Kent State, the smack of the Lower East Side and the national silence after the bombings of North Vietnam.

The deaths of three friends end[ed] our militar[istic] conception of what we are doing. It to[ok] us weeks of careful talking to rediscover our roots, to r[emember] that we had been turned-on to the possibilities of revolution by denying the schools, jobs, the death relation[ships] we were "educated" for. We went back to how [we had] begun living with friends and found th[at] revolution could leave intact the enslavement of wom[en] if wo[men] did not fight to end and change it, t[ogether]. A[s] marijuana and LSD and little money, an[d] awakening to the black revolution, the people [of] the world. Unprogramming ourselves; relearning Amerikan history. The first demonstration we joined; the first time we tried to convince our friends. In the wake of the townhouse we found that we didn't know much about each other's pasts-- our talents, our interests, our differences.

We had all come together around the militancy of young white people determined to reject racism and U.S. exploitation of the third world. Because we agreed that an underground must be built, we were able to disappear an entire organization within hours of the explosion. But it was clear that more had been wrong with our direction than technical inexperience (always install a safety switch so you can turn it off and on and a light to indicate if a short circuit exists).

Diana, Terry and Teddy had been in SDS for years. Diana and Teddy had been teachers and both spent weeks with the Vietnamese in Cuba. Terry had been a community organizer in Cleveland and at Kent; Diana had worked in Guatemala. They fought in the Days of Rage in Chicago. Everyone was angered by the murder of Fred Hampton. Because their collective began to define armed struggle as the only legitimate form of revolutionary action, they did not believe that there was any revolutionary motion among white youth. It seemed like black and third world people were going up against Amerikan imperialism alone.

Two weeks before the townhouse explosion, four members of this group had firebombed Judge Murtaugh's house in New York as an action of support for the Panther 21, whose trial was just beginning. To many people this was a very good action. Within this group, however, the feeling developed that because this action had not done anything to hurt the pigs materially it wasn't very important. So within two weeks time, this group had moved from firebombing to anti-personnel bombs. Many people in the collective did not want to be involved in the large scale, almost random bombing offensive that was planned. But they struggled day and night and eventually, everyone agreed to do their part.

At the end, they believed and acted as if only those who die are proven revolutionaries. Many people had been argued into doing something they did not believe in, many had not slept for days. Personal relationships were full of guilt and fear. The group had spent so much time willing themselves to act that they had not dealt with the basic technological considerations of safety: either what to do with the bombs if it had not been possible to reach their targets, or what to do in the following days.

This tendency to consider only bombings or picking up the gun as revolutionary, with the glorification of the heavier the better, we've called the military error.

After the explosion, we called off all armed actions until such time as we felt the causes had been understood and acted upon. We found that the alternative direction already existed among us and had been developed within other collectives. We became aware that a group of outlaws who are isolated from the youth communities do not have a sense of what is going on, can not develop strategies that grow to include large numbers of people, have become "us" and "them".

It was a question of revolutionary culture. Either you saw the youth culture that has been developing as bourgeois or decadent and therefore to be treated as the enemy of the revolution, or you saw it as the forces which produced us, a culture that we were a apart of, a young and unformed society(nation).

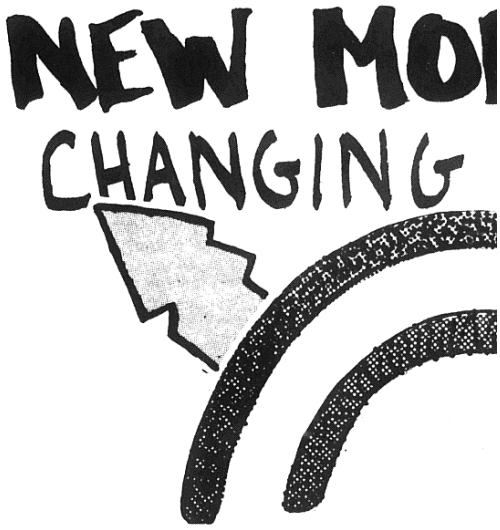
In the past months we have had our minds blown by the possibilities that exist for all of us to develop the movement so that as revolutionaries we change and shape the cultural revolution. We are in a position to change it for the better. Men who are chauvinists can change and become revolutionaries who no longer embrace any part of the culture that stands in the way of the freedom of women. Hippies and students who fear black power should check out Rap Brown's Die Nigger Die and George Jackson's writings. We can continue to liberate and subvert attempts to rip off the culture. People become revolutionaries in the schools, in the army, in prisons, in communes and on the streets. Not in an underground cell.

Because we are fugitives, we could not go near the Movement. That proved to be a blessing because we've been everywhere else. We meet as many people as we can with our new identities; we've watched the TV news of our bombings with neighbors and friends who don't know that we're weatherpeople. We are often afraid but we take our [free]dom for granted now, not trying to act tough. What [we] once thought would have to be some zombie-type discipline has turned out to be a yoga of [hea]lthy stress, a heightened awareness of activities and vibra[tions] around us, almost a new set of eyes and ears. Although we have not communicated about our lives specifically before this, our actions have said much about where our heads are at. We have obviously not gone in[to] large scale material damage. Most of our actions have [left] the enemy on about the same military scale as a bee sting. But the political effect against the enemy has been devastating. The world knows that even the white youth of Babylon will resort to force to bring down imperialism.

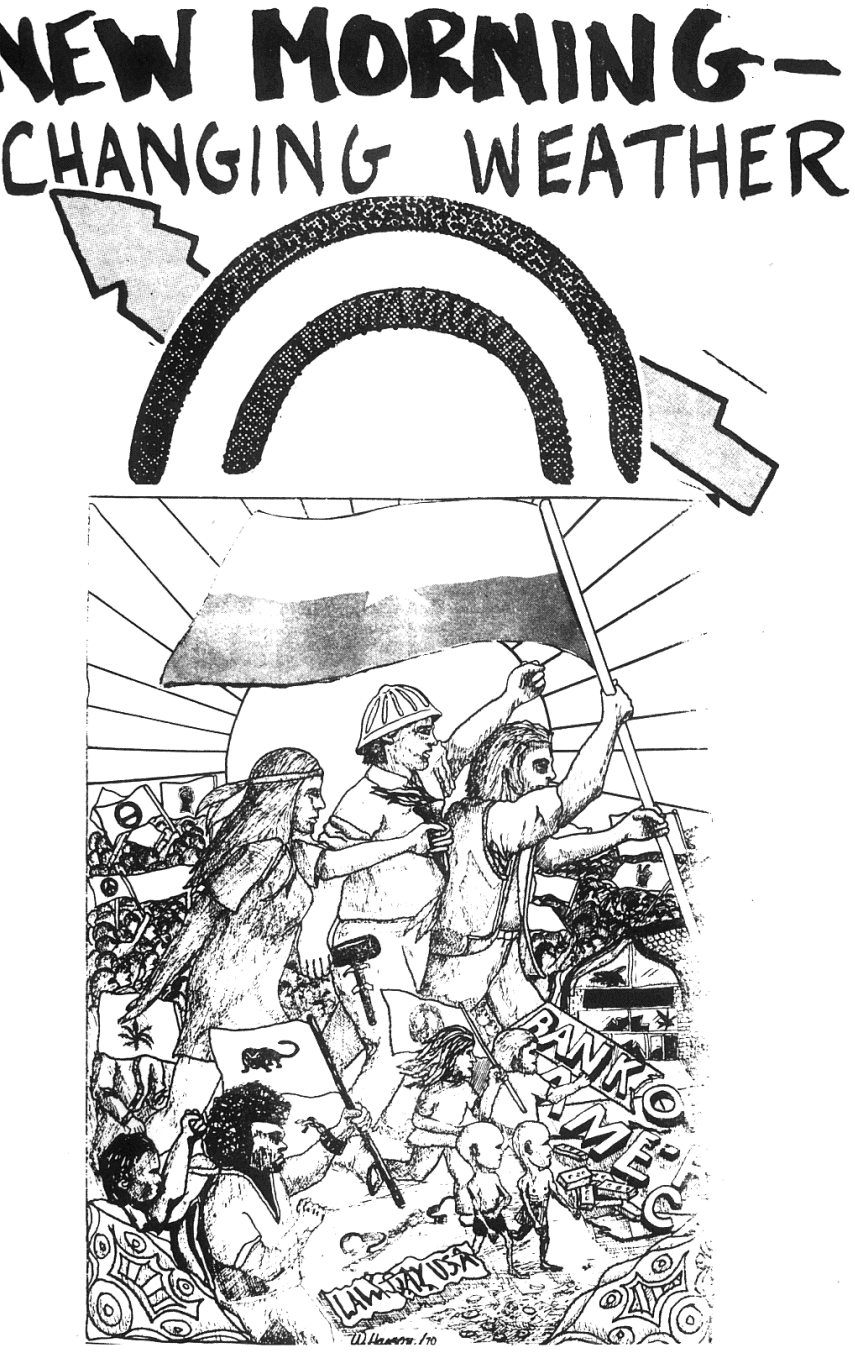
The attacks on the Marin County Court House and the Long Island City Jail were made because we believe that the resistance and political leadership that is growing within the prisons demands immediate and mass support from young people. For all the George Jacksons, Afeni Shakurs and potential revolutionaries in these jails, the movement is the lifeline. They rebelled expecting massive support from outside.

Demonstrations in support of prison revolts are a major responsibility of the movement, but someone must call for them, put out the leaflets, convince people that it is a priority. We are so used to feeling powerless that we believe pig propaganda about the death of the movement, or some bad politics about rallies being obsolete and bullshit. A year ago, when Bobby Seale was ripped-of in Chicago and the movement didn't respond, it made it easier for the pigs to murder Fred Hampton. Now two Puerto Ricans have been killed by the pigs in the New York jails, in retaliation for the prisoner rebellion. What we do or don't do makes a difference.

It will require courage and close families of people to do this organizing. Twos and threes is not a good form for anything – it won't put out a newspaper, organize a



Weather Undergro



Weather Underground Communique

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The women and men in jails are POWs held by the United States. When an American pilot is shot down while bombing North Vietnamese villages, he is often surrounded by thousands of people who have just seen their families and homes destroyed by the bombs he was delivering. Yet the man is not attacked and killed by the Vietnamese but is cared for as a prisoner. Nixon is now waging a last ditch moral crusade around the treatment of these Amerikan war criminals to justify all his impending atrocities.

The demonstrations and strikes following the rape of Indochina and the murders at Jackson and Kent last May showed real power and made a strong difference. New people were reached and involved and the government was put on the defensive. This month the bombings could have touched off actions expressing our fury at doubletalking Laird and his crew – war research and school administrators and travelling politicians are within reach or our leaflet, our rallies, our rocks. Women's lib. groups can find in Nguyen Thi Binh a sister for whom there is love and support here. Her proposals for peace must be explained and Bloody Dick's plans to use more bombers to replace the GIs who are refusing to fight exposed as the escalation and genocide it is. Vietnamization, Indianization, limited duration, protective reaction, suppressive fire–horeshit. It seems that we sometimes forget that in Vietnam strong liberated women and men live and fight. Not as abstract guerilla fighters, slugging it our with U.S. imperialism in Southeast Asia, but as people with values and loves and parents and children and hopes for the future.

People like Thai, a fighter in the Peoples Liberation Armed Forces who was in Hue during Tet and at Hamburger Hill a year later, or Than Tra, an organizer in the mass women's organization and the students' movement in the cities, who had not seen her lover in nine hears. They travelled for a month to come to Cuba to meet with us, to sing and dance and explain how it is in Vietnam. There is nothing brutal or macho about guns and bombs in their hands. We can't help thinking that if more people knew about the the anti-war movement would never have allowed Nixon and Agnew to travel to so many cities during the past election with only the freaks at Kansas State and the people of San Jose to make our anger at his fascism known to the world.

The hearts of our people are in a good place. Over the past months, freaks and hippies and a lot of people in the movement have begun to dig in for a long winter. Kent and Augusta and Jackson brought to all of us a coming of age, a seriousness about how hard it will be to fight in Amerika and how long it will take us to win. We are all beginning to figure out what Cubans meant when they told us about the need for new men and new women.

People have been experimenting with everything about their lives, fierce against the ways of the white man. They have learned how to survive together in the poisoned cities and how to live on the road and the land. They've moved to the country and found new ways to bring up free wild children. People have purified themselves with organic food, fought for sexual liberation, grown long hair. People have reached out to each other and learned that grass and organic consciousness-expanding drugs are weapons of the revolution. Not mandatory for everyone, not a gut-check, but a tool – a Yacqui way of knowledge. But while we sing of drugs the enemy knows how great a threat our youth culture is to their rule, and they employ their allies – the killer-drugs(smack and speed) – to pacify and destroy young people. No revolution can succeed without the youth, and we face that possibility if we don't meet this threat.

People are forming new families. Collectives have sprung up from Seattle to Atlanta, Buffalo to Vermont, and they are units of people to trust each other both to live together and to organize and fight together. The revolution involves our whole lives; we aren't part-time soldiers or secret revolutionaries. It is our closeness and the integration of our personal lives with our revolutionary work that will make it hard for undercover pigs to infiltrate our collectives. It's one thing for pigs to go to a few meetings, even meetings of a secret cell. It's much harder for them to live in a family for long without being detected.

One of the most important things that has changed since people began working in collectives is the idea of what leadership is. People--and especially groups of sisters--don't want to follow academic idealogues or authoritarians. From Fidel's speeches and Ho's poems we've understood how leaders grow out of being deeply in touch with movements. From Crazy Horse and other great Indian chiefs we've learned that the people who respect their tribe and its needs are followed freely and with love. The Lakotas laughed at the whites' appointing one man to be chief of a the Lakota tribes, as if people wouldn't still go with whichever leader they thought was doing the right thing.

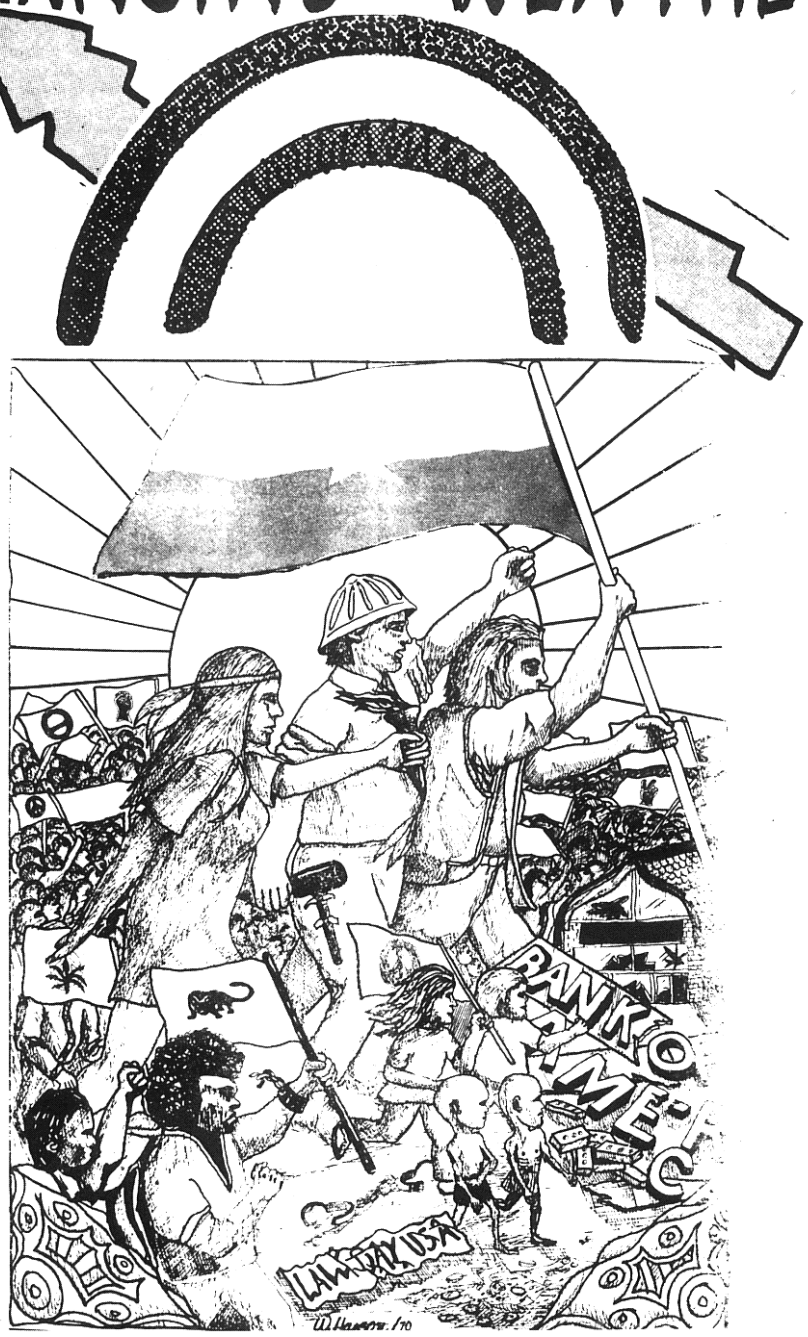
Many of these changes have been pushed forward by women both in collectives with men and in all-womens' collectives. The enormous energy of sisters working together has not only transformed the movement internally, but when it moves out it is a movement that confuses and terrifies Amerika. When asked about the sincerity of Mme. Binh's proposals Ky says "Never trust a woman in politics." The pigs refuse to believe that women can write a statement or build a sophisticated explosive device or fight in the streets. But while we have seen the potential strength of thousands of women marching, it is now up to revolutionary women to take the lead to call militant demonstrations, to organize young women, to carry the Viet Cong flag, to make it hard for Nixon and Ky to travel around the country ranting about POWs the same day that hundreds of women are being tortured in the prisons of South Vietnam.

It's up to us to tell women in Amerika about Mme. Binh in Paris; about Pham Thi Quyen, fighter in the Saigon underground and wife of Nguyen Van Troi; about Mme. Nguyen Thi Dinh, leader of the first South Vietnamese People's Liberation Forces unit uprising in Ben Tre in 1961; about Celia Sanchez and Heidi Santamaria who fought at Moncada and in the Havana underground; about Bernadette Devlin and Leila Khaled and Lolita Lebrun; and about Joan Bird and Afeni Shakur, and Mary Moylan here.

We can't wait to organize people until we get ourselves together anymore than we can act without being together. They must go on at the same time. None of these changes that people are going through are rules and principles. We are in many different regions of the country and are building different kinds of leaders and organizations. It's not coming together into one organization, or paper structure of factions or coalitions. It's a New Nation that will grow out of the struggles of the next year.

Bernardine Dohrn
Weather Underground

NEW MORNING— CHANGING WEATHER



Weather Underground Communique

from young people. For all the George Jacksons, Afeni Shakurs and potential revolutionaries in these jails, the movement is the lifeline. They rebelled expecting massive support from outside.

Demonstrations in support of prison revolts are a major responsibility of the movement, but someone must call for them, put out the leaflets, convince people that it is a priority. We are so used to feeling powerless that we believe pig propaganda about the death of the movement, or some bad politics about rallies being obsolete and bullshit. A year ago, when Bobby Seale was ripped-of in Chicago and the movement didn't respond, it made it easier for the pigs to murder Fred Hampton. Now two Puerto Ricans have been killed by the pigs in the New York jails, in retaliation for the prisoner rebellion. What we do or don't do makes a difference.

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OUTLAW 12

Some of the Outlaws have split. We have printed below the statement from the brothers and sisters who have left.

We agree with many of their criticisms about former issues of the **Outlaw.** *Yet the split has occurred over some serious disagreements on how we can best reach the revolutionary goals that we hold in common.*

This paper is the first issue from the new **Outlaw** *collective. Keep on truckin.'*

the OUTLAWS

Outlaw Split: Why we quit the paper

Ten of us have decided to leave the staff of the Outlaw to start a new paper in St. Louis. This is our collective statement about that decision. We want to show what our political goals are and why it is impossible for us to reach those goals by remaining on the staff of the Outlaw.

WHY CHANGE IS NEEDED

We started working with the Outlaw because we believe that this country must change. When we look around we see that most people are unhappy with their personal lives, their jobs, their schools, and their government. Except for a small group of businessmen from rich corporations who have all the power in this country, most people feel that their lives are being wasted and that they don't have any power to change things.

We don't think that it's surprising that most people feel that way. We are living in a country that has a lot of wealth, but the people who control that wealth make sure that everybody else works for them. They use their schools, their factories, their TV stations and their courts to make sure that they keep their wealth and power and keep everybody else powerless.

When people are unhappy, they are usually told (by teachers, policemen, judges, psychiatrists and bosses) that it is their own fault, but that is not true. In this society, people are unhappy because they get cheated out of what should be theirs. We think that has to change.

WHO LOSES

Under the present system nearly everybody loses. While some people get cheated worse than others, they all get the short end so that the rich corporations can make more money. We think that it's important to build a political movement to challenge those rich and powerful men, so we can build a society where people can be happy.

People in poor countries like Viet Nam and the Dominican Republic are cheated when big American corporations steal their natural resources like sugar and tungsten. When those people try to gain control of their own country, the United States sends in the Army to shoot and bomb them to protect the interests of the corporations.

Black people in this country are cheated when they are kept from getting good jobs, good houses, and good health care because it is profitable for capitalists to have an oversupply of unskilled, desperate labor. When black people organize to determine the future of their own community by starting groups like the Black Panther Party, they are brutally attacked and jailed on phony charges.

Women are cheated when they are trained their whole lives to view themselves only as prospective wives and mothers with no minds or judgments of their own so that they will do for free all the work of child raising and housework and still be available to work as low paid part time labor. When women organize into groups to discuss their own problems and build a movement to act against the ways they've been treated, they are ridiculed and threatened in the news media which are controlled by the big corporations who run everything else.

People who work in factories are cheated when they work long hours at dangerous and boring jobs which dull their senses and make them feel like part of the machine they work on and then find that their labor only goes to make the factory owner richer. When workers try to strike to make their working conditions better they are met with court injunctions, arrests, and in some cases the Army while the newspapers try to stir up public opinion against the strikers.

In addition, the products we all buy are built to fall apart so that the corporations can make more money. This means we have to work longer and harder for the necessities of life, and it may mean much worse things if the product happens to be a car and you get killed because there's no profit in making things to be safe.

And since art and culture are so greatly determined by the economic and social climate they exist in, they are reduced to being consumer items which are pushed on people for the sake of a profit rather than being the expression of people's feelings and aspirations.

UNITING FOR CHANGE

Since most people get hurt by the current system, we think it's in our interest to change the way this country is run. Instead of a society where the need to make a profit is the most important thing, we want to build a society where people can cooperate to make things better. To do this, we have to unite all the people who are now getting cheated to work together to fight the real enemy – the rich corporations. Because we believe that people CAN work together and run their own lives, we want to build a movement which puts that idea into practice.

While power now rests in the hands of a greedy few, the real power in any country rests with the people. Without workers there are no factories; without soldiers, no battles; without students, no schools; and without people, no government. That power, the power that people have naturally, is what we must harness to change the society. Such a change can not be made by a small group of revolutionaries or by any one group that is getting cheated, but by fighting together for change.

PROBLEMS OF UNITING

Of course, it isn't easy to unite. All of our lives we have been made to think of our lives as being quite separate from everyone else's. When we have a problem, we're told it's OUR problem and taught to view people in other groups suspiciously. For this reason, people who should be uniting keep fighting and oppressing each other. The people who run this society want it that way; they tell us that the only way we can be worth anything is to be better than someone else. In order to get us to accept the fact they have power and we don't they have tried to encourage divisions among us so that we won't feel deprived as long as we know there's someone worse off.

White people who accept the fact that blacks get cheated can not expect much sympathy when they feel themselves being cheated and don't like it. In order to be against your own oppression, you have to be against everyone else's. If you say it's all right for another group to be cheated, you're saying it's all right for you. Any fight against the rich corporate rulers of our society means fighting against the mistreatment of all groups who get mistreated for the gain of those few rich people.

HOW NEWSPAPERS AFFECT THIS

Newspapers like the Globe and Post serve the interests of the corporations by encouraging people to fight against each other and not to blame the powerful people who are really responsible for the suffering in this country. By ignoring the real causes of our problems, these newspapers try to fool us into believing their picture of the world – a picture which we know isn't true.

They try to hide the things that wealthy people do while telling us to blame workers for inflation, students for the war, people on welfare for high taxes, black people for crime, etc. In their eyes, we are the "little people," the "common folk" who have no interests of their own which are in conflict with the interests of the rich. As a result we get an image of ourselves as basically invisible and unimportant; except when they try to pit us against each other by calling black people "militants," workers "hardhats," students "hippies," and everyone else the "silent majority."

In this way, newspapers never give a true picture of the society or of our lives. Instead of being a voice for the people, for the way we see things, newspapers translate our lives into the terms which benefit the rich.

WHAT A REAL NEWSPAPER COULD DO

A newspaper provides a good way of organizing a political movement which will unite people to fight the real enemy. By providing information on who really runs this society, it could show people how their problems are not their fault but rather just a way for someone else to make profit.

By writing about the real lives of people and their real problems, a paper could show the value of uniting to fight the common enemy. By reporting people as they are, as being important and having the real ultimate power in society, it could encourage people to fight back against those who now cheat them.

WHY THE OUTLAW CAN'T MEET THESE NEEDS

Few of us had worked on newspapers before joining the Outlaw staff, but we have learned in the process of putting out the paper and have come to a much clearer understanding of what we would like to see. We have also come to see that the present form of the Outlaw and its whole direction can't fulfill our idea of a real newspaper.

Since we want to see a lot of groups unite to bring change, we feel that the Outlaw has limited its audience too greatly. It is a paper directed at those in the movement or identified with a certain type of youth culture, but the Outlaw staff never really came to any agreement about who their readers should be. When the paper first came out it was sold at schools in suburbs, head shops, and movies as an underground paper. That meant that most of the people who bought it had seen other undergrounds and were already interested or curious about them. So the content and style have become more and more directed to those people, often to the exclusion of anyone else.

Many people in this city can't relate to the Outlaw because of this focus. Just as the advertising media in this country present images for people to relate to that have nothing to do with their lives, so the Outlaw presents certain images of youth culture and revolution that have nothing to do with the lives of many groups in this city. Revolutionary rhetoric and terms like male chauvinism, symbols like the clenched fist, all are used without clear explanation of what they mean. Writing style is often heavily academic and hard for people to read or understand.

The articles in the Outlaw have also often reinforced false images other people have of youth culture by just explaining how some people feel about certain things without explaining how they came to feel that way. The writer seems to assume that readers will be interested in and have an understanding of things that are actually only part of one groups style of life – rock music, drugs, and "higher" education.

Other kinds of groups and what they are doing are reported in the Outlaw, but it's usually done by somebody who isn't part of those groups or involved in their problems. Sometimes the Outlaw tries to link the problems of other groups to a common cause, but again it's mostly rhetoric and doesn't really explain how or why.

And besides concentrating on one group, the Outlaw doesn't seem to us to even be reaching that one group with the kinds of things that are important. There has hardly been any attempt to break down the stereotypes of housewives, wage-earners, and other groups with whom Outlaw readers have little contact. Those stereotypes have even been reinforced by showing no understanding or concern for the lives of the people in these other groups.

We've seen in the Outlaw a lot of information that wasn't put into any framework that the reader could understand. The paper often seems to assume that its readers can automatically make the connection between things like drugs, collectivity, and revolutionary consciousness when it's not at all obvious what they have to do with our problems and their solutions. This again limits the audience of the paper to those who take for granted that all these things are related, but does not help the rest of those who have never come to the same conclusions.

From the first issue of the paper, the staff's goals have often been unclear. They were vaguely to give the reader some understanding of radical politics and to raise consciousness. But there was never any real agreement on what radical politics meant or what we were trying to raise consciousness toward. Part of the reason we couldn't put out a unified and clear paper was that we never really were unified and agreed on what we wanted to see. As more people joined the staff, more different ideas about the paper's purpose appeared.

Our meetings were often debates about basic differences rather than a place to put together a paper. Putting out the paper took so much time and energy that we found we couldn't do much else. We felt that just printing information was no good without the action that should go along with it. We want a paper to be part of our involvement in changing society, not a substitute for it.

Our criticisms of the Outlaw are not just of the staff that remains. We have also been part of the Outlaw and its failures. But through these mistakes that we think we've made, we've started to think about a different kind of paper. We think it's best to leave the Outlaw to work out its own direction and for us to start a new paper.

HOW A NEW PAPER COULD BE DIFFERENT

A new paper would try to eliminate the kind of division that was present in the Outlaw. We want to do this by having a staff composed of people who have the same basic expectations of what a paper should do. We want a paper staff that would be collective, which means that we would be able to work together, share work and decisions equally, and accept criticism from each other. We should be able to unify our interests and involvements into a strong paper that would work for all of us. The society we want is a cooperative one, so our paper should be based on cooperation too.

But cooperating with each other is not enough unless we can stay in touch with all the groups we're writing about. We want to always be responsive to the criticisms that others have of us, and to be able to change when it's necessary. We hope that our contributors will come from many different groups and that our readers can feel that the paper is relevant to their lives.

We want to focus on problems that are not distant from people's lives – problems that we face everyday, like the need for day care, health care, welfare, housing, working conditions, and the way the city is run. We'll try to use language that lots of people can understand, not jargon or political rhetoric. And we'll try to explain where our ideas came from, rather than assuming that if the readers don't share them they're not worth talking to.

We will try to distribute the paper to lots of different people, people we think it's important to unite with. This means we'll get it around to work places, junior colleges, welfare offices, and in communities.

And instead of using the paper for journalistic reporting, we'll try to see that we use it along with other actions for change. We'll try to make it an extension of our involvement in city issues and a force for the kind of society where all people share the power.

Sally, Mary, Kathy, Renee, Dru, Craig, Lynn, Roz, Janice, George

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REVOLUTIONARY KIDDIES' MOTHER GOOSE

STOP THE PIG
STP
SERVE THE PEOPLE

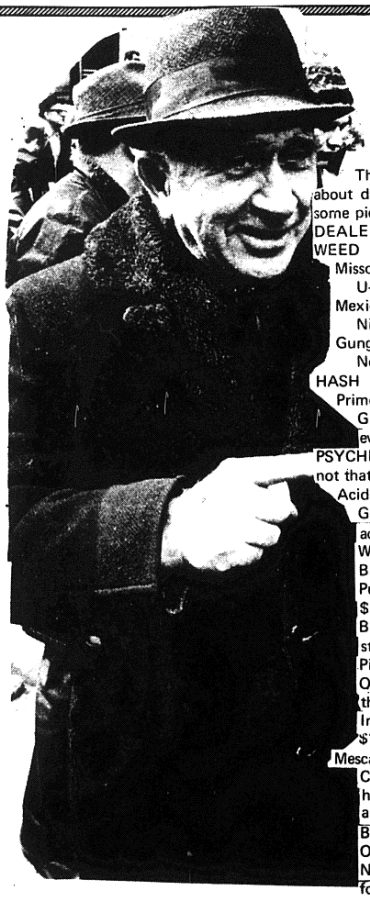
We use drugs because the streets sometimes get to be a drag, school is a bummer, the army is crazy, and getting high is a lot better. But the heavy stuff is knocking many of us out.

The Man to a great extent controls the flow of dope in different areas. In Vietnam, they go easy on the busts (grass) because if they didn't, half of the army would be in jail, furthermore, it keeps many cats from boiling over because of what is going on over there. In New York, there are no really large gangs, partly because cats don't deep together when they're strung out. They've used this trick in Harlem for years. Brothers get strung out, vamp on each other, and the only world they know is a jungle. The Man sits back amidst all the turmoil and makes a bust sooner or later, and the scene keeps going. In St. Louis, smack and speed are getting heavy in a lot of neighborhoods. We can't wait any longer. We've got to get together and stop this shit that's bringing our people to their knees.

We're not social workers or concerned parents. We're revolutionaries who are going to stop the rape of our people.

In some neighborhoods in New York, the Black Panther Party has declared war on the pusherman. They know that a little grass is all right, but when the Man stops the flow of grass going into an area and brings in the heavy stuff in quantity, many people will be knocked out. So goddamn the pusherman, goddamn the pusherman.

—adapted from Rising Up Angry,
newspaper of Chicago revolutionary grease



dope scope

The *Outlaw's* tryin' to do a dope page. We've gotten a lot of rumors about dope busts by narcs that we're tryin' to check out. Until we can run some pictures of these bootlicking pigs remember one thing: "KNOW YOUR DEALER." That's the best way to keep yourself from gettin' busted.

WEED

Missouri
U-h-h-h, almost not worth mentioning.

Mexican
Nice stuff with flowers in it. Goin' for $15/lid, o.k.; $20/lid, high.

Gunge
North African weed. Pretty clean lid, $20/weighted oz.

HASH

Primo
Great stuff, looks real green. In quantity $80/oz. It's everywhere, it's everywhere for $6-$8/gram.

PSYCHEDELICS: most psychedelics in St. Louis aren't too strong and there's not that much with good visuals.

Acid
Green Blotter—Acid Rescue has had a lot of complaints that this is bad acid. Watch it! Goin' for $1-$1.50/hit.
Window Pane Acid—Good stuff at $1.50-$2.00/hit.
Black Microdots—This is only 10% acid and the rest impurities.
Purple Microdots—Definitely a one-way hit, but good stuff. $1.00-$2.00/hit.
Blue Flat and Clinical Acid—We've got no reports about quality on this stuff, but it's goin' for $1/hit.
Pink Double Domes—A one-way, mild trip for $2/hit.
Orange Barrel Sunshine—Mostly in the county. Great stuff, mostly a three-way hit, but for old-time trippers it's two-way. $2.50/hit. In quantity, you should be able to work a deal for at least 100 hits for $100.

Mescaline
Christmas Mesc.—Green and red tabs for around $1.50/hit. It's a four hour intense trip and can be a really heavy mind trip. It's highly visual and is probably not pure mescaline.
Brown Barrels—Good stuff at $1.50-$2.00/hit.
Orange tabs—Good mesc. at $1.50-$2.00/hit.
No. 10 Caps of Mesc.—Still in town. Far out stuff. It's a three-way tab for either a great stone or far-out trip. $2.50/hit. Quantity or 20 or more $1.25/hit.

Psylocibin
Some fair stuff at $1.50/hit. Long, thin, light brown, shredded like strands in the capsule.

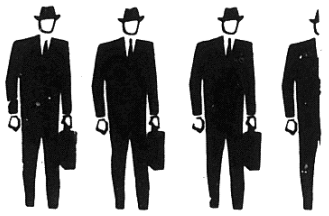
BOLD OUT STEPS

Two grown men, attired in dark business suits, are squatting on the floor. One is listening as the other explains something. From the earnest looks on their faces, you might think they are discussing the future of the world, or at least a deep personal problem. Then you notice that one of the men is holding something. Why, yes . . . it's a huge box of Bold detergent. And the one doing the explaining . . . why he must be a Unit Manager, or maybe a District Head Salesman, or perhaps even a District Manager. For the company, of course, it all depends on "how quickly he demonstrated by the way he handled his current assignments that he was able to handle even more responsibility."

Whatever he may mean to Proctor & Gamble, the important thing is that he chose to handle his responsibilities right here in St. Louis. The Industrial Relations Club and another far-sighted civic organization, the Post-Dispatch, go to a lot of trouble to see to it that young people like those tackling the Bold account stay in their home town.

It seems, according to the Post, that there is a "brain drain" to other areas. So the Post and the IRC co-sponsor the annual Gateway to Careers Day at the Arena. "By showing what is available here – by way of a parade of home-area opportunities, industrial leaders hope to keep qualified young people in this area."

Arthur V. Vervack, who was president of the IRC when the Gateway to Careers Day program was launched in 1965, expressed hope that "the best talent that St. Louis young people have to offer will appear at the Arena...." But there was one difficulty this time. Vervack elaborated, "This year, certainly a different kind from the one we had before, we find that there is what is known as a tight job market, and there is not a great abundance of jobs available for the asking."



The situation is so bad that, as the Post speculates, whereas in "better times" an estimated five companies were bidding for every graduate, now there are five graduates bidding for every job. One of St. Louis' favorite home-area opportunities, war production, is in special trouble. McDonnell Douglas has laid off 1400 employees in the last year, two ordnance plants have been closed, and the Olin Corporation has laid off 2200 ammunition workers.

So Olin didn't make it to the Arena December 29. McDonnell came anyway, with a black recruiter. Many other local heavies were there: Ralston Purina, Southwestern Bell, First National Bank, General Motors, Granite City Steel, Mallinckrodt Chemical, Maloney Electric, and some 50 others.

About 2,000 short-haired kids, armed with degrees like Chemical Engineering and Masters in Marketing, walked through the parade. Accountants are the only group in demand, but the others were hopeful and serious.

The lines were longest at the Ralston Purina booth. Ralston's literature tells how they work on the problem of world hunger: "We have an expanding chain of restaurants [remember Jack-in-the-Box?] in 22 states and we're even introducing fried chicken to a South American country that never before tasted it. Now they want to raise and process their own poultry – and fry their own chicken." And if you seek variety, the "working people" at Ralston offer this example: "We work to teach a farmer in Brazil the value of life-giving injections for his baby pigs, and we work to give a housewife in Cincinnati just the right amount of frosting on her favorite cereal."

Because there aren't enough jobs to go around, the recruiters did not feel the need to lure students by showing how socially aware and how hip their companies are. There was less bull shit about solving problems like pollution than one might have expected. The atmosphere seemed to reflect more of a business as usual approach.

This does not mean that recruiters were seeking dull, complacent employees. The watchword in much of the literature was "creativity." The U.S. Army booklet was titled "Creative Careers," and many of the businesses emphasized their desire for innovative, creative types. Of course it's a certain type of creativity they want. Proctor & Gamble explains:

"You'll learn to work with and develop ideas of others at first, but soon you'll be sparking ideas of your own. A theme for an ad in the newspaper that ties in several brands . . . a promotion that relates to a topic in the national or local spotlight . . . a solution to a warehouse-to-store distribution problem . . . this is the kind of productive creativity that makes a P & G Salesman welcome."

What pushing there was on the social awareness theme was done mostly by the government employers. Besides pollution, one of the biggest items in the awareness category is equal job opportunities for women. Accordingly, the U.S. Army Aviation Systems Command booth featured a bulletin board labelled "OPPORTUNITIES" with a blow-up of a Globe-Democrat article carrying these headlines:

Women Go To War
Without Leaving Home

AVSCOM Offers Opportunity
For Computer, Finance
Careers in Support of Vietnam Campaign

After detailing the glorious lives of some women employees at AVSCOM, the Globe concluded, "A man's world? War, helicopters, weaponry, financial analyses, military budgets? Ask the women who work there."

If this perversion of women's liberation wasn't sick enough, there was more. The IRC distributed booklets called "Planning Your Future." (The man at the IRC table also offered helpful suggestions, like shaving your beard before you look for jobs. "St. Louis is a conservative town.") The booklet compares your first job with your freshman year in college: "Being a freshman in the next level of new competition will be even tougher;" advises the use of "tact and diplomacy in approaching superiors;" and hints at possible alienation: "A fat paycheck may not eliminate dissatisfaction."

But the personnel experts outdid themselves when they addressed their pitch to women. An entire article in the booklet was devoted to explaining how women should approach the exciting new opportunities open to them. On the first page was a sketch of a well made-up woman in a high collar, long sleeve dress pompously putting on a pair of long dress gloves. The headline read: "Women . . . are you ready to step out into the world?" The type was special too. The other headlines in the booklet were done in straight, neat type styles. But the stepping out head used curly strokes on certain letters to give what was intended as a "feminine" flavor to the type!

Of course not all women are ready to step out. The second paragraph of the article cautions:

"If you feel that your place is in the home, then you should try to make family and home your career. This can be a great responsibility and challenge to the young woman with a flair for doing everything – from raising children, to entertaining the garden club, to traveling in Europe."

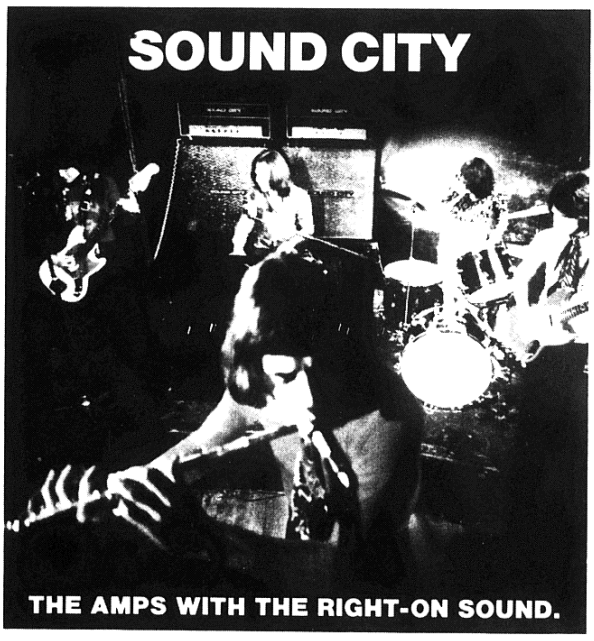
Women who do want to step out must remember a few basic principles: "If women are to be truly competitive and sincerely wish to establish a place for themselves in the business world, they must be ready to compete not as women but as individual human beings expecting no favoritism because they wear skirts."

Stepping out can be upsetting: "The world may at first seem very large and frightening, but in time it too will take on the proper proportions as certain adjustments are made and attitudes established."

The article continues to pile one sexist insult on top of another. Women will have to "pay the price for a wrong judgment based on whims. . ." And, on the positive side, "She can use her feminine mind to explore and unlock gateways that are non-existent to men."

***

You walk away from the Arena with a strange feeling. Four out of five of those who went won't get the jobs they wanted. And the ones who do. . . There's the picture of that guy with his box of Bold, and the woman getting ready to step out. . . You have to laugh, but you also want to cry.



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food

Be conscious of yourself as energy: interacting with other energy units and with the environment to form energy bonds.

Be conscious of raising the energy level. Be a source of high energy. Smiling, streaking, loving, powerful.

Ease into cosmic cookery. Your body needs a pure source to make white light. These are the foods from the ground. A source of high energy. A way to live.

The food you buy in the supermarket is low energy food. It's processed and packaged as a source of profit for the businessman not as a source of energy for the human body. It's plastik.

Plastik food is put through a series of processes designed to make an eye-catching commodity that is cheap to produce and can be sold for a high price. Unfortunately, these processes also strip away most of the energy that was in the food originally. For example, the process that makes flour white – bleaching – also robs the flour of most of it's food value. The cherries that go in canned fruit cocktail are first washed in lye, but that makes them a funny color, so they are bleached white and then artificially colored bright red. They don't look or taste anything like real cherries –and they're not cherries and they're not food. They're just shitty products that are put out to make money off of people's need for real food.

Plastik food also contains a lot of chemicals. Chemicals are used in cultivation in the form of fertilizers and growth stimulants. Chemicals are also used in processing as cleansers, bleaching agents, etc. A lot of foods are so destroyed by this processing that more chemicals must be added in the form of artificial flavoring, coloring and artificial vitamins (which are not the same as natural vitamins and are of questionable value). Chemical preservatives are then added as a finishing touch.

High energy foods are natural foods. The most natural foods are organic. No chemicals at all are used in growing or packaging organic foods. Your body has the ability to fight off the chemical poisons found in plastik food. But this is a waste of energy. If the food you eat has no chemicals to fight off you'll have just that much more energy for other things, like hangin' out. You also get more energy from organic foods because they are not put through processing which lowers food value. Foods that are grown organically are always identified on the label.

Next to organic foods, the best foods are those which are not grown organically but which are not chemically processed and contain no preservatives. The way to check for these foods is to check the package. If the food is frozen or in a can and made by some giant company like Del Monte you know it's been processed out of existence and is not worth eating. Food with preservatives such as BHA,BHT,MSG, etc. should also be avoided.

WHOLE WHEAT BREAD

5 lbs. unbleached whole wheat flour
6½ cups water
2 Tbs. salt
(Makes two large loaves)

Mix together with hands. When well mixed, start kneading. Knead for at least 20 minutes.
Let stand over night.
Knead 100 times in morning.
Use vegetable oil:
Place dough into oiled bread pans.
Slit top of loaves down middle.
Oil top of loaves.
Bake at 425° for one hour.
DO NOT PREHEAT OVEN.

You will also want to cut meat out of your diet after you start getting into the feel of eating healthful foods. There are a number of different theories about meat being unhealthful for various reasons, and although people are pretty sure that meat is not a healthy thing to get into, nobody is really positive about medical reasons. You will find, though, that the feeling you get from eating meat does not go with the feeling you will get from eating natural foods. Meat gives you a heavy feeling while natural foods give you an aware, energetic feeling. Eating natural foods is also a real spiritual high, and eating the flesh of an animal does not fit in with this feeling.

The best thing to do if you want to get into healthful eating is to buy a natural foods cookbook. One good one is the NATURAL FOODS COOKBOOK which you can get at Bergdorf's or Left Bank for $0.95. After you've got a cookbook, stock up on the ingredients called for in the recipes. It's a lot easier to get into a healthful diet if you have a full stock of only natural foods on hand when you go to fix something to eat. You'll be getting such things as organic brown rice, organic whole wheat flour, soya, rolled oats, organic dried fruit, organic honey and fresh vegetables. You'll be making things like carrot bread, cream of asparagus soup, garbanzo beans, and crunchy granola (we printed the recipe for e.g. last issue).

There is no people's natural foods store in the St. Louis area. You can get natural foods at several health food stores (whose addresses you can find in the Yellow Pages). They charge high prices (even considering the high cost of growing organic food) and are just regular profit-seeking businesses. But I guess we'll have to get our food there for awhile, because around here if you want natural food you have to get it from them, unless you have some shipped to you from the coast. We'll only get truly righteous food when we've got a people's store to supply it, and people's farms to grow it. That's getting under way though with a few people. Talk to John McCloskey 727-7326.

BUY BIODEGRADABLE

If you are chicken to help actively destroy corporate America's hold on the world environment, then you can do the next best thing. (After all, we all can't be mad bombers.) Buy only biodegradable products. Get your friends to do so too. Kerry Tepperman, 2425 Bellevue Ave. (781-9157) is the distributor for Shaklee products, a company long heavy into the ecological thing. It is a family run firm from California that has been producing food supplements since 1915 and laundry cleaners, toothpaste, shampoo, make-up and skin conditioners since 1950. They do not advertise and will not sell in stores because each product must be explained by the salesperson to the customer. For example, the cleaners will not work properly with too much or too little water. It's also good to have someone there to answer your questions.

The laundry cleaner, for example, contains no enzymes, no detergents, and only .0005% phosphates and .0001% nitrates. It positively will not pollute since it decomposes completely within eight days under the worst conditons. It has a soy base.

The prices are cheap – all products are concentrated so as to last longer. You buy less bottles that can't be recycled. If you are dissatisfied, the product can be returned.

FILM-MAKING

The course will provide instruction in all the processes involved in filmmaking. We will make a short (5-15 min.) 16mm sound film. The subject and intent of the film will be decided by the class. Funds for the film will come from contributions and fundraising. Limit: 15. Please register at Left Bank Books. Bob Machover, 652-9993. Tues. and Thurs. 7:30 PM starting Feb. 2 at 2023 Big Bend Blvd.

BLUEGRASS MUSIC

Emphasis will be on appreciation and application of bluegrass music. No experience necessary. No materials or money required. Course content will be decided at first class. Adena Cook, 725-0024. Thursdays, 7:30 PM starting Feb. 11 at 2023 Big Bend Blvd.

PEDALING

We will take bicycle tours to wherever the class decides it wants to go. Let's meet Wednesday night February 10 at 7:30 PM at 6275 Enright, 3E to decide what day we will be riding. Sandra Trubow, 863-7948.

BEGINNING ART

This course will involve sense training, concept expression, and drawing from life. Some materials necessary. No experience needed. Each student will work at his own level. Jill Auerbach, FO7-5419. Sundays 7:00-8:30 starting Feb. 7 at 2023 Big Bend Blvd.

CONTEMPORARY FREE RELIGIONS

The course will consist of looking at free religions and their social-psychological impacts on the alternate culture. An overview of the causes and effects of a radical un-alligned theology will be sought. Ravi Kristin, 862-0577. Tuesdays, 8:00 PM starting Feb. 2 at 2023 Big Bend Blvd.

CUBA AND REVOLUTIONARY MOVEMENTS IN LATIN AMERICA

The course will study the ideologies and economic foundation of the Cuban revolution and compare with some other Latin American movements at the present time. Readings will follow the interests of the group as a whole but will include major speeches of Che and Fidel as well as analyses of the Cuban and Latin American scene by such writers as Regis Debray and Richard Fagan. Garland Allen, 652-6815 or 863-0100, ext. 4387 and Marty Liebowitz. Wednesdays, 7:30 PM starting Feb. 10 at Washington Univ., Rebstock Hall, Rm. 117.

MACRAME

Weaving with rope. We will learn to make belts, purses, vests, etc. Janet Fleischman and Susan Schwartz, 721-3125. Wed., 7:30 PM starting Feb. 3 at Wash. U., Rutledge Dorm, Suite 22.

HATHA YOGA

The Yoga Center holds classes Monday, Tuesday, Thursday and Saturday from 5:45-7:45 PM and Thursday from 9-11 AM. A weekly fee of $2 covers only building maintenance; teachers donate their services. For the Hatha Yoga class, wear loose, comfortable and warm clothing; bring a mat or blanket to work on and a towel and and cap for showering. No previous experience necessary. Please call the Yoga Center (664-1759 after 5:30) before you come; it is located at 1657 South Grand.

PEOPLE'S SCHOOL '71

SCIENCE FICTION GROUP

Let's get together and share ideas about what science fiction means to us personally; what it says about man and society; how style and content has changed over the years; etc. This will be an open discussion—no teacher or lectures. Sue Elwyn, 535-3163. Wednesdays, 7:30 PM starting Feb. 10 at 4323 McPherson.

FOLK MUSIC

Course will consist of basic music theory applied to guitar; forays into other folk and non-folk instruments—banjo, harp,piano, etc., stabs at jazz and stuff. Luis Rumbaut, 863-8763. Thursdays, 4:00 PM starting Feb. 4 at 6286 Pershing, 2E.

PEACE IN THE MID-EAST

Discussions and debates on the Mid-East will be presented from a factual rather than emotional viewpoint. Meetings will be arranged as facts and speakers become available. Solomon Weingarten, 725-6451. Sundays, 3 PM starting Feb. 14 at Formal Lounge of Men's Hi-Rise, Washington University.

COMMUNITY ORGANIZING: THEORY AND PRACTICE

A review of various theories of community organization and their applicability in the local context. Limit: 15. Register at Left Bank Books, 559 N. Skinker Blvd. Micki and David Colfax, 862-7822. Tues, 7:00 PM starting Feb. 9 at 524 Melville, U. City.

CREATIVE PROSE

This course is to provide an opportunity for people to share their own work and appreciate that of others, with evaluation. Multi-media use of words will be explored. Alex Primm, 721-2878. Mondays, 7:30 PM starting Feb. 8 at 601 Westgate Apt. 207, U. City.

COMMUNICATION WORKSHOP

The workshop sessions will provide an opportunity for the participant to clarify his personal values, to learn more about the impact he has on others, to learn communication skill leading to more effective ways of relating with others and to grow in self-awareness and confidence. The format will include small group encounters and verbal and non-verbal self-awareness activities. Limit: 24. Fee: $12 (each will pay what he can afford: pay at first class). Register at Left Bank Books. Bill Caspary, 535-3163. Tuesdays, 7:30 PM starting Feb. 9 at 4323 McPherson.

FOLK DANCING

Folk dances from Israel, Balkan and Slavic countries will be taught with explorations into the folklore and cultures of these countries. No experience, money, or material needed. Ed Abelson, 726-3019 and Solon Chervitz. Sundays starting Feb. 7, 1:30 PM at Washington U., McMillan Hall, Rm. 149.

HISTORY OF THE NEW LEFT IN AMERICA

The course will be based on Massimo Teodori,ed.,The New Left: A Documentary History ($4.95 at Left Bank Books, 559 N. Skinker.) Carl Boggs, 862-7239. Sundays, 3-5 PM starting Feb. 7 at 517 Kingsland, 2-s, U. City.

GAY LIBERATION WORKSHOP

Seminar-type discussions will be held on homosexuality and the struggle for Gay Liberation. Starting 8 PM Feb 7 at Public Works Coffee House, Euclid and McPherson

CONTEMPORARY AMERICAN NON-THINKERS

In an effort to gain a true perspective of the American Dream unknown to intellectually-oriented Academia, the major works by and of Al Capp, John Wayne, Tarzan and Annette Funicello will be studied. In addition, The New York Daily News, True Confessions, and Better Homes and Gardens will be interjected at random times in order to take the at-the-moment pulse of the nation. The goal of the course will be to paint an accurate image of the true American life style using only red, white and blue crayons. Mark Edelman, 862-7591. Tuesdays, 8 PM starting Feb.11 at 6301 Clemens, Apt. 1-E.

POETRY WORKSHOP

Everyone will bring their own works and read them for mutual entertainment and enlightenment. Interested people should call for date, time and place. Mike Castro (862-9230) Mike Coor (863-8946) Howard Schwartz (726-3019).

JOURNALISM WORKSHOP

The course will familiarize students with the practical aspects of journalism: a brief history, how the public gets its news today, and contemporary problems. Experienced St. Louis journalists will be guest lecturers. Encouragement will be given to students to publish writings. Roy Malone, 524-4675. Thursdays, 7:30 PM starting Feb. 4 at 5929 Brownleigh Dr., Berkeley.

AMERICAN FOREIGN POLICY IN S.E. ASIA

In the course we will study foreign policy structure with regard to Southeast Asia. We will look for answers to our questions together. Lane Miller, 725-5982. Wednesdays, 7:30 starting Feb. 3 at 729 Limit, U. City.

HISTORY OF THE WOMEN'S MOVEMENT

We will review the history of the women's movement from the 19th Century suffrage movement to the current struggle for women's liberation. Gail Pellett, 862-7239 and Bobby Wunsch, 725-5302. Tuesdays, 8 PM starting February 9 at 517 Kingsland, Apt. 2S.

FOREST PARK NATION

The objective of this course will be to enjoy ourselves in activities that are more fun when done in a group. We can do things like kite-flying across the golf course, making nice music in front of large crowds, visiting the zoo dressed as animals. Maybe some street theatre too. First class: Sunday, Feb. 14 at 1:00. If colder than 50 degrees, meet at 6301 Clemens, Apt. 1-E. If warmer, meet at zoo entrance. So that we will know each other, do something that will distinguish you from the crowd: ride a unicycle, stand on your head, pick your nose. Limit: 100,000. Larry Katzman, 862-7591.

BASIC IMPROVISATIONAL ACTING

Emphases on: 1) theater games and improvisational scenes and 2) exercises and development of the body. No experience necessary. Limit: 15. Register at Left Bank Books, 559 N. Skinker Blvd.. Sturge Warner, 726-0967. Mondays 6-7:00 starting Feb. 1 (also Wednesdays, 5-6:30) at 2023 Big Bend Blvd.

BHAKTI YOGA

A study in depth of the ancient Vedic Scriptual writing "Bhagavad Gita" probing into the topic of Time, Nature, the Living Entity, the Controller and Karma of Activity. The chanting of Vedic Mantras will also be employed as an aid toward self-realization. Other activities include a Transcental Festival each Sunday which includes chanting and feasting on Purified Foods. Vaman Das Adhikary, 367-1354. Mon. thru Sat. at 7:00 starting Feb. 1 at 4544 Laclede Ave.

THE WOMEN'S MOVEMENT: WHY, WHAT AND HOW

Various aspects of the women's movement will be explored and discussed: analyses of female roles and history, theories of social change as applied to women, effects of the collective situation, assessment of alternatives. Limit: 15. Please register at Left Bank Books. Lynn Phillips, 652-9993. Mondays, 7 PM starting Feb. 8 at 2023 Big Bend Blvd.

COMMUNITY ACTION WORKSHOP

Idea: to bring together those in radical politics. Emphasis will be on you and your community's needs and issues—welfare rights, educational alternatives, housing, consumer rip-offs. Eric King, 535-1142. Tuesdays, 7:30 starting Feb. 9 at 6301 Clemens, Apt. 1E.

GOLDEN AGE OF ROCK AND ROLL

The history of rock and sociological effects of it on contemporary culture will be studied. The course will consist of listening to oldies and attempting an overall understanding of the place of rock in our world now and then. A visit with Chuck Berry is planned. Harley London, 862-7591. Sundays, 11:00 PM-1:00 AM starting Feb. 7 at 6301 Clemens, 1-E.

If you are interested in any class, call the instructor at the number listed under each class description.

classlessfieds

The Outlaw is starting a new classified ad service. There will be no charge for the ads, but the ads may not be run, depending on space available, date received and type of ad. We'll try to eliminate anything we feel will or has resulted in a rip-off: legal turn-ons, model ads, dating services and generally questionable stuff. We still cannot vouch for the sincerity or legitimacy of the ads. If you get ripped off, let us know. Ads will not be accepted by phone. When writing, include address and phone number. It will be withheld if you ask. Send ads to St. Louis Outlaw, P.O. Box 9501, Cabanne Station, St. Louis, Mo. 63161.

The fourth Venceremos Brigade will leave for Cuba at the end of March and return in mid-June. Six weeks will be spent in cutting sugar cane and two weeks in touring Cuba. The Brigade is an opportunity to learn about a new kind of revolutionary socialism. The deadline for applications has already past. However, people interested in more information on the Brigade should contact Left Bank Books 862-9327

Would Lori Peters of Bellville, Ill., write to Marshall Fox at 9550 Margo Ann, St. Louis, Mo. 63134.

Anyone interested in AH wargames, call 721-6873, any time night or day.

Non-rip-off Volkswagen repair, call Eric 726-6721.

6x9 green area rug, 2 sturdy kitchen chairs, call 481-4670, evenings.

Homemade stone ground whole wheat bread, McPherson Community House, 4487 McPherson Ave., 652-9143. 60cents for 2 lb. loaf.

'65 Rambler 2dr., stan. trans., rebuilt engine, new tires & brakes, needs minor work — $150. Leica III F 50mm. F2 collapsible summicron, excellent condition — $100. Jeff Maron 725-2176

WOMEN'S LITERATURE

A research, lending, corresponding, and selling library of women's literature: books, periodicals, pamphlets, bibliographies, articles, clippings, tapes, and pictures. Topics include women in countries, in women's groups, specific women, roles, subjects, women in history, action projects, specific men's statements on women. Work done by women using it. A running catalogue including addresses to order materials is available at cost to other groups to avoid having to start from scratch. Please send stamped, self-addressed envelope for literature list.

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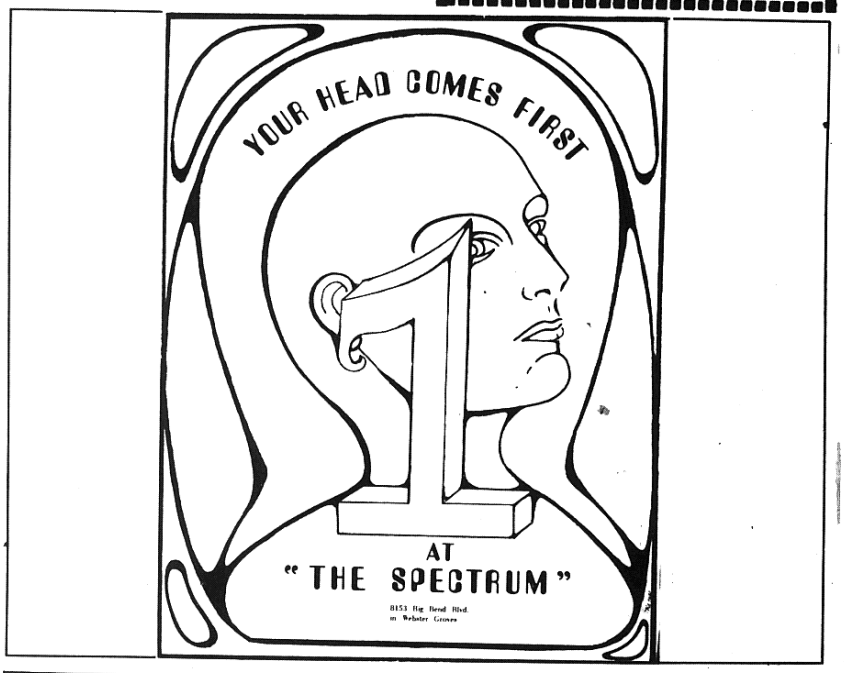

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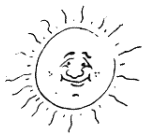

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Real "Rock" Radio for St. Louis

FRIDAY – Jan. 22
1905 "Bloody Sunday," St. Petersberg, Russia
"The Concept" play presented by former addicts about drug-oriented society, Loretto-Hilton Theater, Webster College, $2.50-5.50, 8:30 p.m.
Julius Hemphill Ensemble, Black Artists Group, 2665 Washington, $1.00, 10 p.m.-3 a.m.

SATURDAY – Jan. 23
"The Concept" (see 1/22)
Julius Hemphill Ensemble (see 1/22)

SUNDAY – Jan 24.
1970 Women's collective seizes production of 'Rat' (in NYC)
Neil Young concert (sold out)
Merle Haggard, ch. 9, 9:30 p.m.

MONDAY – Jan. 25
"History of Frivolity" prize-winning, satiric, Spanish film with English narration, ch. 9, 9:30 p.m.
"The Concept," 8:30 p.m. (see 1/22)

SUNDAY – Jan. 31
1793 Lucretia Mott born. Quaker preacher, Abolitionist & leader for women's rights
Steppenwolf, Kiel Convention Hall, $3-5, 7 p.m.
"Purple Noon" 2:30 p.m. (see 1/29)
Black Artists Group Big Band, 2665 Washington, $1, 6-10 p.m.

MONDAY – Feb. 1
1960 first sit-in, Greensboro, North Carolina
"The Hill" classic anti-war film, Graham Chapel, Washington U., $1, 8 p.m.

TUESDAY – Feb. 2
Gay Liberation meeting, Public Works, Euclid & McPherson, 8 p.m.

WEDNESDAY – Feb. 3
"Zoo Story" (Albee) & "Black Misery" (adaption of Langston Hughes), Theater

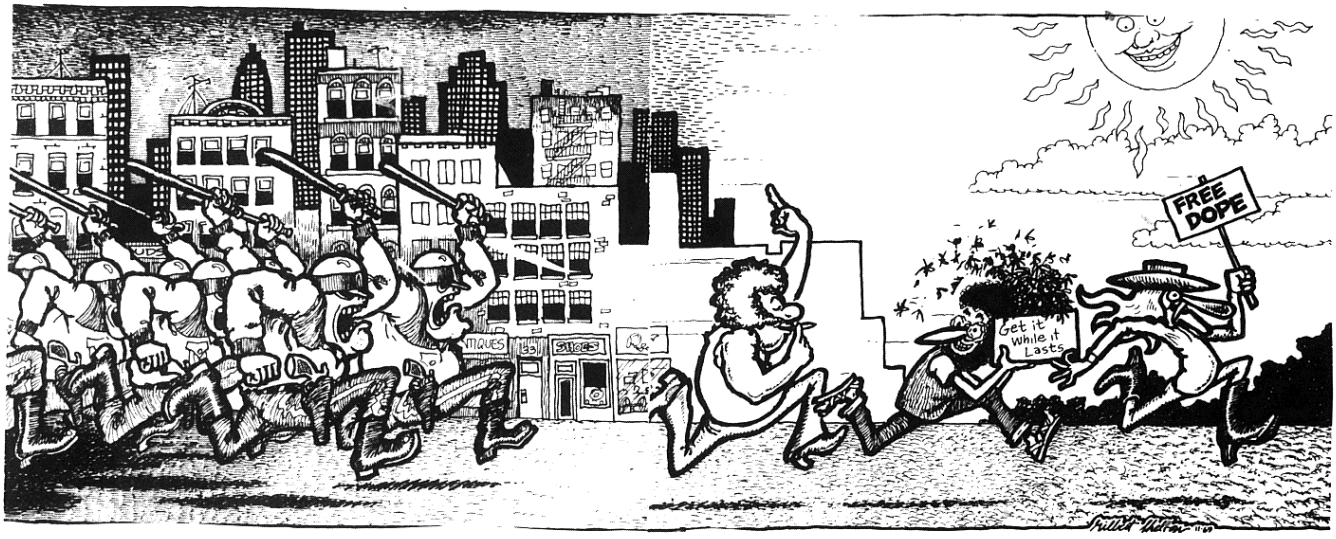
SUNDAY – Feb. 7
Women's Class – Women and Their Bodies, room 110, Busch Hall, Washington U., 2 p.m.
"Rosencrantz and Gildenstern are Dead" (see 2/4)
Inside the Magic Spectrum 6-10 p.m. (see 2/5)

MONDAY – Feb. 8
"Grand Illusion" classic anti-war film, Graham Chapel, Washington U., $1, 8 p.m.

TUESDAY – Feb. 9
1932 Harry Simms, National Miners Union organizer, shot and killed by company thugs at Barboursville, Kentucky
"Forbidden Games" classic anti-war film, Graham Chapel, Washington U., $1, 8 p.m.
"Strangers on a Train" (Hitchcock flick) Wohl Cafeteria, Washington U., free, 10 p.m.
Saul Alinsky speaking on "Power for Change," room 101, Life Sciences Bldg., U. of Missouri at St. Louis, 11:45 a.m.

SATURDAY – Feb. 13
Black Artists Group African Dancers and Drama Ensemble (see 2/12)
"Alice's Restaurant" (see 2/12)
"Fiddler on the Roof" (see 2/11)
"Hatful of Rain" (see 2/10)

ONGOING EVENTS
Macrame exhibit at the Craft Alliance (6640 Delmar), through Feb. 3, Mon. – Sat. 10-4
"Masterpieces of American Painting," City Art Museum, Jan. 28–Mar. 14, Tues. 2:30-9:30, Wed. – Sun. 10-5
Films, folk, rock – Public Works Coffeehouse, Euclid & McPherson, 367-8015, Wed., Fri. & Sat. nights, 8:30-2:00



TUESDAY – Jan. 26
Gay Liberation meeting, Public Works, Euclid & McPherson, 8:00 p.m.
"The Concept," 2:00 p.m. (see 1/22)

WEDNESDAY – Jan. 27
1832 Lewis Carroll born
"Wait Until Morning" play, Institute of Black Studies (724 N. Union) 8:00 p.m.
"The Concept," 2 & 8:30 p.m. (see 1/22)
"The Black Frontier," ch. 9, 6 p.m.

THURSDAY – Jan. 28
"A Memory of Two Mondays" (play set in Depression America, based on life of Arthur Miller) ch. 9, 7:30 p.m.
"The Concept," 8:30 p.m. (see 1/22)
Lyrics & Legends–The Blues, ch. 9, 7 p.m.

FRIDAY – Jan. 29
1737 Thomas Paine born
Black Artists Group Drama Group, 2665 Washington, $1.00, 10 p.m.-3 a.m.
"Purple Noon" (French film-1960), $.75, Brown Aud., Washington U., 8:15 p.m.
"The Concept," 8:30 p.m. (see 1/22)

SATURDAY – Jan. 30
Sha-na-na and Brewer & Shipley, Washington U. Field House, $4.00 (rip-off), 8 p.m.
BAG Drama Group (see 1/29)
"The Concept," 6 & 9:30 p.m. (see 1/22)

Bldg., Florissant Valley Comm. College, $1, 8:30 p.m.
"Hotel Ozone," premier film, Wohl Cafeteria, Washington U., $1.25, 7:30 & 9:30 p.m.
The Black Frontier, ch. 9, 6 p.m.

THURSDAY – Feb. 4
1869 "Big Bill" Haywood, founder of Industrial Workers of the World (IWW) born. "Abolish the wage system is our battle cry."
"Rosencrantz and Gildenstern are Dead" St. Louis U. Theater, $2, 8 p.m.
"Zoo Story" and "Black Misery" (see 2/3)
"Hotel Ozone" (see 2/3)
Lyrics and Legends, ch. 9, 7 p.m.

FRIDAY – Feb. 5
Inside the Magic Spectrum (music ensemble), Black Artists Group, 2665 Washington, $1, 10 p.m. & 3 a.m.
"Dynamite Chicken" (film) Wohl Cafeteria, Washington U., $.75, 7:30 & 9:30 p.m.
"Zoo Story" and "Black Misery" (see 2/3)
"Rosencrantz amd Gildenstern are Dead" (see 2/4)

SATURDAY – Feb. 6
1919 Seattle general strike
Inside the Magic Spectrum (see 2/5)
"Dynamite Chicken" (see 2/5)
"Zoo Story" and "Black Misery" (see 2/3)
"Rosencrantz and Gildenstern are Dead" (see 2/4)

Gay Liberation meeting, Public Works, Euclid & McPherson, 8 p.m.

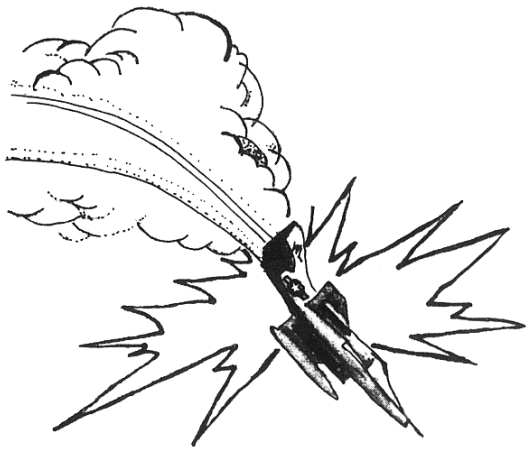
WEDNESDAY – Feb. 10
"An Environment for Survival" address by Norman Cousins, Graham Chapel, Washington U., 11 a.m.
"Hatful of Rain" Loretto-Hilton Theater, Webster College, $2 ($1.50 students), 8 p.m.
The Black Frontier, ch. 9, 6 p.m.

THURSDAY – Feb. 11
Grateful Dead – Fox Theater
Rev. Malcolm Boyd, Graham Chapel, Washington U., 2 p.m.
Michael Harrington, Graham Chapel, Washington U., 7:30 p.m.
"Fiddler on the Roof" (Duffy Players) Florissant Valley Comm. College Theater Bldg., $3.50, 8:15 p.m.
Lyrics & Legends, ch. 9, 7 p.m.
"Hatful of Rain" (see 2/10)

FRIDAY – Feb. 12
1817 (year approximate) Frederick Douglass born into slavery
Black Artists Group African Dancers and Drama Ensemble, 2665 Washington, $1, 10 p.m.-3 a.m.
"Alice's Restaurant," Wohl Cafeteria, Washington U., $.75, 7:30 & 9:30 p.m.
"Gone are the Days" (film) Brown Aud., Washington U., $.75, 8:15 p.m.
"Butch Cassidy and the Sundance Kid" room 101, Life Sciences Bldg., U. of Mo. at St. Louis, 7:30 & 9:45 p.m.
"Fiddler on the Roof" (see 2/11)
"Hatful of Rain" (see 2/10)

Abortion counselinng 388-0310
Acid Rescue 645-2900
AFSC 862-8070
Black Artists Group 535-3906
Bus schedules 773-1120
Community Center (Delmar Loop) 862-8017, 725-5302
Environmental Response 863-0100, ext. 4070
Gay Liberation 863-0100, ext. 4806
High school organizing 647-3528
KDNA 652-6161
KSHE 638-4444
Newsreel films (913) 842-8689
Peace Center 862-5735, 725-3209
Planned Parenthood 361-6360, 522-6630
Poison control Memorial Hospital 865-4000
St. Louis Children's Hospital 867-6880
St. Louis U. Draft Help 535-3300 ext. 304
Suicide Prevention 388-2000
Switchboard 652-6161
Temperature & Time 321-2522
Washington U. Draft Help 863-0100, ext. 4682
Welfare Coalition 862-6637
Women's Liberation rap groups 652-9993

BRING THE WAR HOME



1970 is over and America's war against the people of Southeast Asia begins a new year. By May, we are told, all U.S. *ground combat* forces will be withdrawn. But at the same time, 1971 will probably bring a major escalation in America's destruction of Indochina. America's war has been, is and will be primarily an *air war* – a war of a powerful modern airforce against the defenseless civilian population of Southeast Asia. The withdrawal of U.S. ground troups will bring little consolation to the people of Vietnam, Laos, and Cambodia who will face an increase in what is already the largest and most criminal aerial destruction in history.

1971 is the year when America will probably resume full-scale bombing of North Vietnam – maybe even of major cities like Hanoi and Haiphong that have so far been spared. And 1971 is the year when we will have to respond to the bombing of the North, just as 1970 was the year we had to respond to the invasion of Cambodia, Kent State, and Jackson State.

For us, solidarity with the struggle of the Indochinese People against U.S. imperialism means acting against the inhuman air war. It means, more than anything, acting against the bombing of the North. For us in St. Louis, solidarity has special meaning, because it is here that Emerson Electric builds the rapid-fire cannons for helicopter gunships and McDonnell Douglas builds the Phantom jets that will be used to bomb the North. It means coming together to form community-wide movements to challenge these major corporate weapons manufacturers.

But it also means that there should be an *immediate response*. We should be out in the streets demonstrating our disgust with the Nixon Doctrine and Vietnamization. We should also be forming small groups that can attack particular targets effectively. There are many symbols of human oppression and repression in St. Louis, so it shouldn't be difficult to find a target. If all you can do is write your congressman, don't plead with him, tell him that the war will be coming home – people won't stand for this shit anymore.

In Vietnam where artillery and tactical air forces inflict over two thirds of the enemy casualties, firepower is responsive as never before. It can reign destruction anywhere on the battlefield within minutes... whether friendly troops are present or not... On the battlefield of the future, enemy forces will be located, tracked, and targeted almost instantaneously through the use of data links, computer assisted intelligence evaluation, and automated fire control. With first round kill possibilities approaching certainty, and with surveillance devices that can continually track the enemy, the need for large forces to fix the opposition physically will be less important.

Gen. William Westmoreland

I shot up a Charlie in the paddies today. I ran that little mother all over the place hosing him with guns but somehow we just didn't hit him. Finally he turned on us and stood there facing us with his rifle. We really busted his ass then. Blew him up like a toy balloon.

Helicopter gunship pilot in *Air War in Vietnam*

Most offensive U.S. ground operations are "search and destroy" missions. ... These missions typically begin with B-52 saturation bombing of an "objective" area. ... If the "objective" is a town or hamlet, B-52 bombing is aimed to set it afire; if the "objective" is open jungle, the B-52s simply open craters in it in a gridlike pattern. Following the B-52 bombings, long-range artillery fire-175mm and 8-inch howitzers, which can fire over twenty miles-continue to pound the "objective." Next come aerial bombing by smaller, lower-flying attack bombers which are armed with half-ton bombs, 2.75-inch fire bombs, and huge canisters of gelatinous napalm. ... Last to arrive firing rockets and M-60 machine guns, largely at random. ... With destruction nearly complete, search begins.

The Indochina Story

The American pilots who are POW's are nothing more or less than war criminals. It is an indication of the humanity of the NLF and the Democratic Republic of Vietnam that the pilots who are shot down after napalming villages are alive today.

The Outlaws

The Third World

The term third world was first used by French colonialists. The first world was the U.S. and its allies, the second world was the Soviet Union and Eastern Europe. The third world was all of the colonies – the non-industrialized, "non-aligned" and "underdeveloped" countries. The two major powers saw these countries as pawns in a power struggle.

Today, third world means those countries and peoples who are struggling against imperialism and colonization. In Asia, Africa, Latin America and the U.S. people are building strong, free societies.

Yesterday the U.S. and Russia attempted to decide the fate of these countries. Today the Third World is deciding history for everyone.